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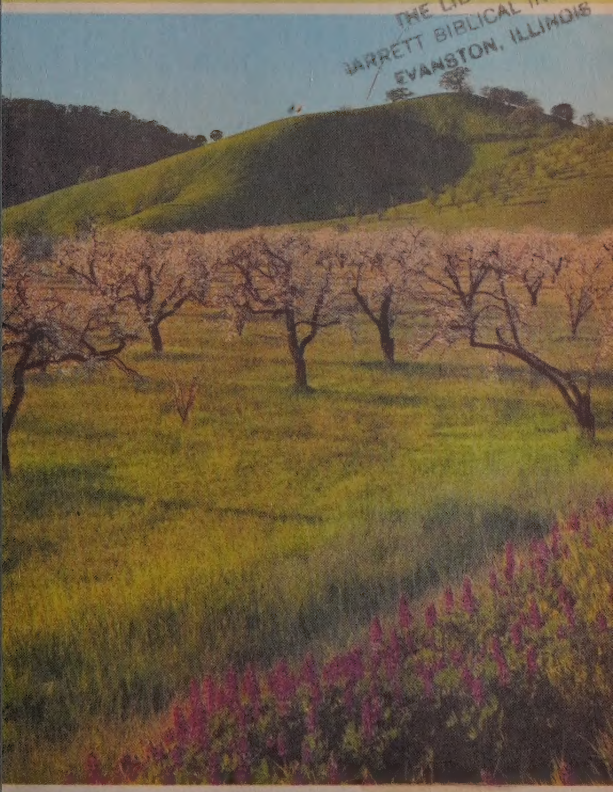

Up and Sing

CONTENTS

The Seed Is the Word, *Charles Fillmore* - - -
"Awake, Thou That Sleepest," *Mary L. Kupferle* -
"Apply Thy Heart to Understanding,"
L. Stevens Hatfield - - - - - -
The Unchanging Word, *Zelia M. Walters* - -
"We Will Walk in His Paths," *William L. Fischer* -
A Healing Meditation for Alcoholics,
Catherine Thrower - - - - - -
Let Easter Happen to You, *Harold A. Schulz* - -
I Meet My God in Silent Prayer, *Charles Fillmore* -
Give of What You Have, *Narada Evaldt* - - -
Sunday Lessons - - - - - - - - -
Cover—Napa County, Calif., by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from April 1 to April 30

Illumination: Jesus Christ is raising me to consciousness of wisdom and spiritual powe

Prosperity: Jesus Christ is raising me to His sciousness of the power in the spoken word plenty. I am prospered!

Healing: Jesus Christ is resurrecting me to mighty conviction of health and wholeness.

UNITY

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The Seed Is the Word

from the writings of

CHARLES FILLMORE

BEING HAS two aspects: the invisible and the visible, the abstract and the concrete. The visible comes forth from the invisible, and s coming forth is always according to a universal thod of growth from minute generative centers. l forms are built according to this law. From iter to circumference is the method of growth oughout the universe. The one who studies form ne and expects to learn from it and its trans-rmations the secret of existence never goes back to "seed"; never catches sight of the Spirit moving on every generating center.

Causes are always invisible: spiritual. "God is irit," and "the seed is the word of God." Thus at which produces the seed is the Spirit. It is popu-rly presumed that the seed produces after its kind at which appears. This is a superficial conclusion, d a moment's logical consideration will convince

anyone that a thing so small, a cause so insigni
as compared with the effect, could not produce,
out being possessed of an anterior principle, n
so large and varied. The oft-repeated illusti
of the acorn's having folded within its hear
oak is not correct. The acorn of itself is pow
to produce anything, but as an avenue thr
which interior forces become exterior it is impo

We should never lose sight of the fact
things are but the evidence of intelligence and p
In and of themselves they are without caus
power in any way. The seed is the symbol o
Word of God, and in its generative qualities it
resents the apparent insignificance of the
as it goes forth from its invisibility and silence
this Word is a generative center with all the
bilities of God at its call. It is the idea of
the image and likeness. It is just like God i
essentials, and needs only to be planted in f
ground to produce the living picture of whi
is the image. In its highest degree of expressio
is man. Christ is the Word of God. It was i
beginning with God, and is now with God. It
forth from God. It became flesh and dwelt an
men. It always dwells among men; it is the
originating center through which man draws al
intelligence, life, love, substance. It is the one
at which we tap the divine storehouse; it is
inlet and outlet of God.

So the "seed," that is, "the word of God," is
not the external thinking personality that has a
sciousness of separation, but the internal spir
germ. This central seed is the generative center

:h the personal man forms himself. He draws
n the universal forces within and without, just
ae tree draws upon the invisible Spirit, manifest-
itself in earth, air, and water. He may be totally
nscious of this situation in certain stages of his
ding, but this does not nullify the fact. The fact
the babe is not conscious of the method of its
enance during the first months of its prenatal life
no weight with those who have observed the

Man is the idea of God, and the idea of God is
word of God. Man is not a thing of small be-
nings but of infinite beginnings. His resource is
Infinite, and he draws his substance from an
haustible store. He is never at a loss for supply,
t ever so scarce in the markets of the world.

At the heart center of everyone is the "seed
the word of God." It is there as a door opening
the infinite. Man opens this door or closes it
is will. Some open it just a little crack and others
at all. Some open the door wide, and they mani-
such rare powers that they are exalted, even
ied, by those who have closed their own doors.
s little inner door is a door of great promise;
who opens it wide finds on its inner side the
gdom of God. It is the way into the kingdom.
s the Christ Spirit speaking through those who
e opened: "I am the door."

It is strange but true that the inner "seed" of
d may have been so neglected as to have been
irely forgotten by some people. They may have a
ht recollection of having at some remote period
n in a state in which they did not have to endure

the burdens of self-sustenance, but this is so f
that it is like a dim, faraway dream. When a
has thus forgotten the seed and has sought o
means of growth, he loses his symmetry. He becc
gnarled and crooked. His body is filled with k
and his limbs die before their time. This is
paralysis of nonrecognition of the generative s
No true growth results from earth and air al
Man does not live by bread alone, but by every w
proceeding out of the mouth of God. This "w
of God" is the "seed"; that is, man's real self,
cause it is the umbilical cord that forever conn
him with the infinite fountain of supply. No gro
takes place except through this "seed," this l
idea of what man is. Any other idea is a reflect
and there are reflections in descending degree, u
man finds himself comparing himself with his
creations—a worm of the dust.

As Emerson says:

Whilst a necessity so great caused the man to e
his health and erectness consists in the fidelity with w
he transmits influences from the vast and universa
the point on which his genius can act. The ends are
mentary; they are vents for the currents of inward
which increases as it is spent. A man's wisdom is to k
that all ends are momentary, that the best end mus
superseded by a better. But there is a mischievous tend
in him to transfer his thoughts from the life to the e
to quit his agency and rest in his acts: the tools run
with the workman, the human with the divine. I con
a man as always spoken to from behind, and unabl
turn his head and see the speaker. In all the millions
have heard the voice, none ever saw the face. As chil
in their play run behind each other, and seize one by
ears and make him walk before them, so is the spirit

en pilot. That well-known voice speaks in all lan-
es, governs all men, but none ever catches a glimpse
s form. If the man will exactly obey it, it will adopt
so that he shall not any longer separate it from himself
is thought; he shall seem to be it, he shall be it. If
isten with insatiable ears, richer and greater wisdom
ught him; the sound swells to ravishing music, he is
e away as with a flood, he becomes careless of his
and of his house, he is the tool of ideas, and leads
avenly life. But if his eye is set on the things to be
, and not on the truth that is still taught, and for the
of which the things are to be done, then the voice
s faint, and at last is but a humming in his ears.
health and greatness consist in his being the channel
igh which heaven flows to earth, in short, in the full-
in which an ecstatical state takes place in him. It is
ul to be an artist, when by forbearing to be artists
night be vessels filled with the divine overflowings,
hed by the circulations of omniscience and omni-
ence.

Let not this seed of God within you lie fallow
want of conscious recognition on your part. You
t to express all the possibilities of Being, which
can do if you will acknowledge the source
ugh which they methodically come forth.

Many people think man grows a little differently
n other things. They are sure he is a special crea-
, formed by the Lord God in a miraculous way,
n the "dust of the ground" and "set up against
palin's to dry"! This style of creation will do
the backwoods preacher but not for thinking
ple. Man is the creation of God. God creates in a
nite manner. Man is created in a definite manner.
comes forth into the visible world in a regular,
yday sort of way, through the simple process
pped up in the mystery of this inner "seed."

To think that man is created in any but a meth
ical way is to think without reasonable considerat
There is no evidence anywhere of a miraculous
ation of anything, and it is folly to assume that
Almighty stepped out of His course to make n
Man in his divine selfhood makes himself.
process is precisely that of God's, through the po
of his word. Without the Christ word man has
life in him. Man does not make anything that l
unless it has its point of departure in this in
seed idea of the Father. Men think they are build
but they are deceived. They may spend thousand
years rearing states of consciousness that in the
of judgment between the real and the evanes
must be dissolved into the vapor of nothingnes

Every idea is a seed, and will bring forth acc
ing to its character, modified somewhat by the l
of mind soil in which it is planted. There is a
of growth in mind parallel with that of earth
thistle seed will always produce thistles, regard
of the character of the soil; a low ideal will like
work out low conditions in a high type of mind.
may be a giant in strength today, but if you get
your mind the thought of sickness it will bring
down as surely as if you were a weakling. So
every thought that finds lodgment and at the s
time credence in your mind; it will produce fruit o
kind just as surely as will the material seed pla
in the earth. It goes through a similar proces
growth also. It does not always spring forth at
and rapidly come to fruition, but it goes thro
a methodical series of changes, from inertnes
tiny sprout, away deep down in the consciousn

e it is not observed by the external thinking
l. In due course it sends out a shoot in the direc-
of external consciousness, which finally comes to
surface in some discord or some harmony. The
of planting is usually so remote that even he
knows the law of growth from thought to thing
ot remember when he sowed the seeds that are
fest in his consciousness as thistles. When told
certain thoughts have produced certain effects
s case, the patient will invariably respond, "But
s not thinking those thoughts."

One of the first lessons to be learned by the
nt of metaphysics is that the "seed is the word."
next is that this kind of seed is hid in the dark-
of the mind, where it germinates, sprouts, and
s into visibility with all the scientific accuracy
tail of the ordinary plant. The fruit is a living
ism too and has the power to throw off seeds
find lodgment and produce crops in other recep-
minds.

ut each man is a gardener who has absolute
e of his mind and can determine just what
of seeds shall be planted in his domain. What
ys is law in the garden of which he has control.
is lax, shiftless, and ignorant of his privileges,
ay let the thistle seeds from foolish minds blow
his fence and take root in his garden. But it is
t all necessary. By his simple word of command
n protect his domain from all intruders. Not
en know this, nevertheless it is true.

Whither shall I go from thy Spirit.—PSALMS

"Awake, Thou That Sleepest"

MARY L. KUPFERLE

TWO MEN, journeying along the road Emmaus, conversed in low, quiet tones. T hearts were heavy because of the news had come from Jerusalem about the crucifixion entombment of their Lord, Jesus.

Continuing on their way, they were joined b third man, a stranger who asked them, "What c munications are these that ye have one with anot as ye walk?"

In response, "they stood still, looking sad." two men then related the news from Jerusalem. T told the stranger that Jesus, the prophet they belie to be the Messiah and the redeemer of all Israel, been condemned and crucified. They said that though three days had passed the Saviour had reappeared as He had promised His followers that hope was faint within them even though t received word that His body no longer lay wit the tomb.

Upon conclusion of their story, the stranger buked them with strong words: "O foolish m and slow of heart to believe in all that the prop have spoken! Behooved it not the Christ to su these things, and to enter into his glory?"

So profound were this man's words and so thoritative his manner that the two travelers w immediately encouraged. When their new fri sought to travel farther without their company, t

ed him to stay with them. The third man agreed, they sat down to eat. In that moment, as the friends watched their companion break and the bread, their eyes "were opened, and they him; and he vanished out of their sight."

We can picture in our mind's eye the overwhelm- oy that must have lighted their countenances at moment they recognized their Lord, the risen st! We can easily feel within our own hearts overflowing gladness that took the place of ious fear and doubt and disbelief. We can also something of the inner shame that mingled with joy as they realized that they should have known as He walked with them along the way. For s they had been in the company of Jesus, walk- and talking in His presence—and they had not wn Him!

Only a short time before this incident occurred, s had found Mary Magdalene weeping beside empty tomb and called to her, "Woman, why pest thou?" Mary Magdalene, supposing Him e the gardener, asked where the body of Jesus been taken so that she might go to Him and e him away." At this moment, the great tender- and love in the Saviour's heart spoke through call to her. Mary Magdalene's eyes, suddenly ht and radiant, beheld the One she sought—the she had not recognized, though He stood directly re her!

Later on, as the apostles gathered at the Sea of erias, a group of them including Peter, Thomas, hanael, the sons of Zebedee, and two others went boat to fish. At the break of day Jesus "stood on

the beach: yet the disciples knew not that it
Jesus." Seeing they had caught no fish up to t
moment, the Master instructed them to cast th
nets on the right side of the boat. With the n
draught the men found they were unable to draw
the net for the "multitude of fishes" it held. At t
moment it was the apostle John who recognized
Master and called to Peter, "It is the Lord!" Aga
those who knew the beloved Teacher so well, w
had lived and walked and talked and studied in
presence and under His guidance for three years, h
not recognized Him when He stood before them

What is the good that seems so far away fr
you at this Easter time? Do you seem to be una
to recognize the Christ Spirit within yourself or
other? Think about the story of the Resurrect
deeply and attentively and consider its true imp
and vital significance in your own life.

Throughout every word of the Easter story
the call, "Awake, thou that sleepest." The sp
within you, which is the divine self, the Christ,
ever true, radiant, and perfect, is calling, "Awa
awake, awake! It is calling you to look beyond
seeming limitation to the divine reality already pr
ent right where you are. It is telling you to look p
every appearance, to disregard every evidence of ne
tion, and to behold the Truth of Being. It is telli
you to set aside every doubt, every disbelief, ev
false conception about yourself, another, or any
uation or circumstance for the vision of Spirit, whe
in all things are revealed in their perfection.

When the travelers to Emmaus recalled th
feelings as they spoke with their unrecogniz

ster, they remembered that their hearts "burned" hin them as He spoke. But they had disregarded feeling for outer attention to the negative apgrances, "their eyes were holden," and they had sed some of the great joy that could have been rs had they known with whom they walked!

As long as Mary Magdalene continued to weep to grieve for the crucified Lord, her eyes were d with the mists of materiality and the film of ow. But the moment "she turneth herself" she the truth of eternal life before her. Only when attention was called strongly away from the ect of her grief did she realize that the One with m she spoke, supposing Him to be the "gar-er," was the beloved Saviour, for whom she ught she must look elsewhere!

When the apostles applied themselves to their at hand in outer toil and labor without recogni- of Him who watched by the seashore, their skill ught them naught. All this was changed, how-r, when they accepted His help and guidance. ally, the apostle John recognized and called to attention of the other fishermen the identity of one standing on the shore who had directed them success in their work. Although the apostles had known Him, this was the third time their teacher appeared after the Resurrection!

During each of these encounters and experiences heart of Jesus called to those He loved and to se who loved Him. The same love calls to you to me today. It calls to all people everywhere: wake, awake! Behold the Truth. Open your eyes spiritual vision. Turn from all limitation and ac-

cept the unbounded revelation of God, the go
His love calls to you throughout this season as
attend your chosen place of worship. It calls to
from the heart of everyone you meet, saying:
hold the highest in me! Look away from the fail
of the human self to the truth of my divine identi

It also says: "Recognize Me! Here I am, be
you now. Know Me for what I am—the immo
unlimited Son of the living God!"

It was love that awakened the heart of M
Magdalene to the presence of the resurrected Ch
It was love that burned within the hearts of the
travelers on the road to Emmaus. It was love, ag
represented in the apostle John, that awakened
to the identity of the one who stood on the seas
at Tiberias. It is love, today, that turns us to reco
tion of the Christ in ourselves and others, love
forgives and releases and gives again, love that
binds limited sight and beholds the Truth of Sp
It is love that encourages our faith and permits
ceptance of our deepest desires and longings.

Call to your divine self, " 'Awake, thou
sleepest.' " Call to your understanding, "Awa
Tell it that you are no longer bound or limited
appearances as presented by men, but are now
fettered and free, released into an innate, spiri
perfection of expression! Call to your courage
strength, "Awake!" Tell them they are not bo
by circumstances and outer conditions, but are
revived and renewed through the Christ within!
to the spirit of joy and peace you may have felt
been defeated. Tell this spirit that it is now fre
arise triumphant through the Christ indwelling!

Let this Easter time fill your whole being with song, "Awake, thou that sleepest . . . and Christ shall shine upon thee." Call every faculty of your be- to attention, every part of your feeling nature the awareness of the glory of this season. Awake behold the reality of your own divine nature. own radiance and beauty and glory; for the st dwells within you now, not sometime in the re, but now, today! The Christ qualities of un- ted faith, courage, love, wisdom, joy, peace, and dwell within you this hour!

Awake to the truth that the resurrecting Christ sciousness is yours. Command your whole being ccept this glorious truth. Stand still no longer. oking sad," as did the travelers to Emmaus. Open r eyes and lift your head so that you may behold glory of the universe and of the Spirit in men. ake, behold, and recognize the risen Christ in rself and in all other men!

"Awake, thou that sleepest . . . and Christ shall e upon thee." Rejoice and be glad in this mes- e—the glorious promise of a loving Father, the nal message from the Overcomer to you. Let it you into an awareness of the life that is waiting e recognized, waiting to be accepted, and waiting e claimed as your own—claimed by you as a liv- son of the eternal living God!

The cure for the pessimist lies in good deeds.
Who toils for another forgets his own needs.

—ELLA WHEELER WILCOX

"Apply Thy Heart to Understandin

L. STEVENS HATFIELD

My son, if thou wilt receive my words,
And . . . my commandments . . .
So as to incline thine ear unto wisdom,
And apply thy heart to understanding . . .
Then shalt thou . . . find the knowledge of God.

AS INDIVIDUALS we react to the challenges of very differently because we have varied b grounds of education, environment, training, as well as individualities of consciousn From the human point of view it is not always e to understand or to love those persons whose ch acteristics or mannerism are not as we desire. must realize that we are all essentially spiritual ings, and that an unpleasant personality is veloped through a misdirection of the desires every person for love, for peace, and for an abso ing interest in life. We can then feel a oneness w that person and we can love him in the divine, lifting sense of love, even if we dislike certain tra in his personality.

Have you ever considered that when you fee dislike for someone you may be discovering a ne for a change in your own personality? Instead of ways analyzing the shortcomings of another pers when you feel critical, try turning within and anal ing yourself. The person you dislike can be yo benefactor if you will take time to discover what is that has irritated you. You will make rapid stri

overcoming critical attitudes when you cease to me the other person and realize instead that you rself may be the one with whom you have to deal. world is like a looking glass that reflects what r inner eye beholds. When your own conscious- s is redeemed, you see the Christ in every person meet.

At no time has the need for love, faith, and un- standing been so great in the world as it is now, conditions are necessitating changes in the affairs individuals and families, and there is an under- rent of uncertainty and uneasiness in the minds many. One of the outstanding messages of Jesus, t we should "love one another," applies to our rld even today. No matter what another may do us, we must remember this message and let the rit of love rule in us. In life we do the best we with the situations that confront us. Why then uld we hold against another person that which ms to be the only course of action open to him.

There is never an instant when a heart is outside loving-kindness of God. When you meet some happy experience in your life, it may be difficult you to feel God's nearness and to believe in His e; but you must remember that He is alive in your art always. He is constantly giving you His love, s assurance, His comfort, and His understanding. t up your heart and receive Him graciously and ingly. Then watch the gloom of discontent dis- ve in the happiness of His presence.

It is not possible to approve of everyone's per- nality and behavior. When we keep in mind, how- er, that each person whom we meet is a child of

God and has within him the potentialities of a p
fect being, we can approve of him spiritually. So
persons certainly need enlightenment and help,
criticism and condemnation. If we understand t
these persons have the Spirit of God in them, th
we can help them by looking past their shortcomin
and behold this Spirit in them. Our keeping an a
tude of understanding in ourselves helps to insp
Christlike attitudes in others.

Solomon said to God, "I am but a little child
know not how to go out or come in. . . . Give
servant therefore an understanding heart." All of
need such understanding and compassion. If we
approve of an act by another which affects our h
piness we do not comprehend the whole pictu
When we are tempted to strike out at someone w
an ugly thought or word, we must be still and
God to give us an understanding heart. Then we w
be able to look at the situation from the other p
son's viewpoint. Thus, our lives will become a pr
ing ground for Truth, and we will have opportuni
every day to put into practice the principles of Tr
and make them living realities in our lives a
affairs.

At one time or another almost all of us have be
surprised by our reaction to a particular situati
We probably thought that we had developed enou
faith and poise to sustain us through any situati
but then we found ourselves disturbed by ang
jealousy, hatred, and lack of the knowledge of h
to proceed. It is at such a point that we need to ap
our hearts to understanding.

Actually the most effective way to gain this

standing is to surrender all resentments, anxieties, l disappointments to the Spirit of love that abides our hearts; for this Spirit of love frees us from se feelings and from all other feelings that keep from peace, poise, and understanding.

What shall we do when the people with whom associate seem to be at cross purposes with us? hat shall we do about the person who is surly, ody, spiteful, or bad-tempered? What shall our ponse be? If we have an understanding heart we l see that the apparent ugliness of his disposition es not affect us nearly so much as it affects him. we have an understanding heart we will find some- ng good, fine, and worthwhile in everyone. We ll look beyond what a person says or does and we ll see his true nature as a son of God. By our faith him we will encourage him to show a better faith. may not be easy to keep an understanding heart der all circumstances, but we must try to do so, our efforts will certainly be well rewarded. If we ilize that we are all one in Spirit, we will not allow eeling of hurt or resentment to stand between us d the perfect outworking of harmony in our re- ions with others. By turning within and contacting e Spirit of Christ indwelling, we will find that it easy to forgive all discord and unreasonableness. us we will hasten the establishing of peace and derstanding in our hearts and in the hearts of our sociates.

You may ask yourself why you should "love your emies," or why you should "pray for them that rsecute you." It is not easy to conform to this monition of Jesus, but Truth teaches us that no

one is more in need of love than the person w
alienates himself from other people by his antago
tic attitude toward them. Only a fearful, unsure,
happy person shows utter disregard for the feeli
of others.

Truth teaches us that no one can hurt us or
prive us of our good. It teaches us to surmount
instinctive feeling of self-protection, to rely on G
and to see that every person who seems to be
enemy is actually a child of God, just as we a
When we "love our enemies" and when we "p
for them that persecute" us, we are the victors. T
way to help another, no matter what his need, is
give him the love and understanding of the Spirit
Christ that dwells in each of us. We must give h
the love and the understanding that will help h
to have faith in himself; we must give him the lo
and understanding that will make him feel that
is an important and necessary person in God's wor
When we know that we can give love and und
standing in the face of any negative condition
feeling of capability and helpfulness will arise
us. We will know that what we give will reach
darkest, loneliest place in another's heart and w
bring light and warmth to it.

When you try to understand why another spea
or acts as he does you will find that you no lon
resent his actions nor do you disapprove of the
You will understand his needs, his desires, and
unexpressed longings. As you practice looking
good in every person and in every situation you w
acquire a flexible mind and an open heart. Witho
resistance or struggle you will be able to make

tments for the failings and shortcomings of oth-
. These adjustments will help you to keep faith
the divine idea that underlies the wisdom of the
iverse. "For none of us liveth to himself."

So,

"With all thy getting get understanding.
Exalt her, and she will promote thee;
She will bring thee to honor . . .
She will give to thy head a chaplet of grace;
A crown of beauty."

"Consider what I say; for the Lord shall give
e understanding in all things."

TESTIMONY

Marie Daerr

I listened for the voice of God, and heard
The morning carol of a bright-winged bird.
The play of water over mossy stone,
A breeze's whisper, and a bee's soft drone.

I longed to look at God, and paused to see
An apple blossom's fragile symmetry,
A spring-leafed branch, as exquisite as lace,
The joy upon a baby's rosy face.

I yearned to know God's touch, and felt the press
Of little fingers in a swift caress,
The warming sunlight of a loved one's smile,
And knew that God was with me all the while!

The Unchanging Word

AN EASTER STORY

ZELIA M. WALTERS

ENAN, THE CARPENTER of Herioth, had hea the rumors from the time he had gone in his shop in the morning. The Teacher wou pass through the village that day. The news change somewhat as it came from one and another but a knew who it was that they named the Teacher. was Jesus about whom such varying word was bein spread. They had been hearing of Him for son time. Some who had seen Him spoke with awe the promised One whom the prophets had foretol But others said, "That imposter! How can anyon who knows the prophets listen to Him! Why, He but a carpenter, a workman from a family of n note!"

Perhaps because they had told that He was carpenter Enan had kept a vague interest in Him an listened with attention when any had spoken of Him Now if He were passing through the village Ena would see for himself.

When a crowd on their way to the main roa began passing through the village Enan closed th door of his house and walked along with them. Wit one accord they were going toward the house Reuben, the only man in the community who house had room for several guests.

For the rest of his life Enan remembered th day. He spoke of it to all whom he met and

ote of it to those whom he knew in other towns.

The crowd fanned out before Reuben's house. an found himself directly in front of the Teacher, o sat on a bench at the door. It seemed as if the rds of the discourse were addressed to Enan, and an thought, Such words, going out like light—rds telling of a time when there would be no re hate, no more vengeance, no more adherence the principle "an eye for an eye"; a time when all uld put their trust in God and bring their wills o accord with Him.

"Thou shalt love thy neighbor as thyself," and am with you always, even unto the end of the rld," said the clear voice that spoke with quiet wer.

As Enan walked toward home after Jesus had ne into the house, he kept repeating some of the rds he had heard. He had no doubts now, for e could not look into the eyes of this man with- knowing that He could speak only the truth. t what promises He had made. He had said He uld be with them, and this meant they would be e again. The Romans would depart; Enan's peo- would become a renewed nation under God and uld build greatly to show their trust in Him. Enan nembered that one man had walked through the wd and said, "Look on me, neighbors. I am His ness. I was blind and now I see. Give thanks to d with me that the promised One is here among "

I, too, want to be a witness, thought Enan.

All the people thought of Jesus and talked of at they had seen and heard. When any traveler

passed along the road, they would ask him eage
to tell what news he had of the Master. Then th
would hear of the wonders that came about as Jes
journeyed through the towns. But this news did n
astonish them, and they only nodded wisely and sa
"We, too, have seen."

But with what dismay they heard one day th
Jesus had been arrested for sedition and would
tried before the Roman authorities. Even the prie
had turned against Him, and it was rumored th
they meant to testify against Him. No, this travel
who had just come from Jerusalem, could tell the
nothing more, for his urgent business made h
leave that same day.

But next day the black news seemed to come
from every direction. Jesus had been condemned
death and had then died hanging on a cross.

Enan, like most of his neighbors, could do
work that day. They waited at the main road cro
ing. Here there was wailing for the loved O
Where were the promises of a great triumph? O
when a traveler appeared they would not let h
pass until he had answered their questions. He w
ready to talk, for he told about the death on Calva

Yes, it was true that Jesus had been tried a
condemned to death on the cross. Some had watch
fearfully, yet with faint hope as they remember
His deeds of healing. But He had not spoken t
word for Himself, He had died on the cross. T
traveler had seen the tomb and the Roman gua
that had been placed before it in order that Jes
followers would not steal His body away and spre
tales that He was not dead. "You could expect dec

on of these disciples of Jesus," the traveler said. There was no trick to which they would not stoop hold up their claims."

"Son of God, indeed!" he concluded.

Some had their first doubts about the truth of sus' sayings. This man had seen all that had hap-ned, and he had told his story with clear detail. What if all the glorious words they had heard Jesus eak were now dead with Him!

But Enan, watching and listening, was moved to ch action as he had never dared before. Usually a iet man and modest about his own opinions, he d left speaking to the older men.

But now he cried out from his place at the edge the crowd: "It is not true. Hope is not gone. He ll keep the word He spoke to us. Can any who oked in His eyes as He gave His promises think e did not speak the truth? Can any who stood by as e healed all who came to Him, even the lepers ten by their disease, turn from Him now? The oman cross does not conquer—no, nor a Roman ard before a tomb. He said He would come again. the hour of sorrow and defeat He will stand by . He said He would be with us 'always, even unto e end of the world.' And I believe Him!"

Enan was amazed at the faces that turned to him. the new hope he saw in the eyes of his neighbors.

"Yes! Yes!" they were crying. "We do believe m. No Roman guard will hold Him. He will come us in our need, even past the gates of death."

The people turned toward their homes. They lked as if a burden had been lifted from them.

When the Sabbath was past and the village went

about its work, great news began to spread to all t countryside beyond Jerusalem. The stories that ca in differed in detail, but all agreed on one fact: J was risen! From death He had come back to the who loved Him. The tomb was empty, the Rom guard scattered. Scoffers said that such a tale w not to be believed, for somehow the disciples h probably managed to remove the body. But the lov people—those who were like little children in th trust—believed the story that came to them. Th knew that the Jesus they had once seen was nc alive. On any day He might come to them and a swer their questions or heal their ills. And now t neighbors looked on Enan with new respect, for had proclaimed the truth to them when the day h seemed darkest. They began to ask his advice on d ferent matters, but mainly they asked him, "Will H come again to us?"

"He promised," said Enan. "He will come."

They summoned Enan one day to a house whe a neighbor lay sorely stricken with a mysterious sic ness.

"What think you?" a brother asked. "Can y carry him to Jesus? Can you tell us where Jesus i The neighbors will make a litter to carry him."

"No, no," cried the sick man's wife. "He wou not live to be carried beyond the village. You c see this sickness is unto death. Oh, if only Jes could come here. You are His friend, Enan. Is the no way to summon Him?"

So far Enan had not spoken. He knew that t wife's words were true. The man was near to deat But never had Enan expected to be called on in su

extreme crisis. He lifted his heart in prayer.

"Enan! Enan! Can you not speak the word of aling?" cried the woman.

"There is no power in me that may not be in y one of you," said Enan. But they could see that s was not his last word. "Jesus did not go away m us. He promised that He can hear us as we call m this room. Let all of us who love and trust m now call on Him for healing."

The crowded room was silent. The sick man's ans and the wife's sobs were hushed.

"Do you not know where He is?" implored the fe. "He is kind and He would come if He knew. ink where He might be that we can send a messger."

Enan was looking straight across the room. He not speak aloud. But his mind was saying, Where is He? Did He not say He would be with us ways? Why send a messenger? We need not send e, for we can speak to Him. He is always kind. e, and more than kind. He has the boundless love d power of the Son of God. And we, even the st of us, may dwell with Him and share that wer. O, Jesus, forgive us that we have been so w to understand and to take the gifts You offer."

Then aloud he cried, "O Lord Jesus! We ask You heal our brother!" Then in the silence he added, Thank you, Lord!"

For a long time those in the crowded room stood nced, as if each was holding his breath. The sick n's brother said then, "He is dead." There was more struggling or moaning.

"No," said the wife, "he sleeps because the heal-

ing has come. He will arise when he wakes. Be ve
quiet as you go. You must not wake him."

There was a slight stir as they began to mo
out of the room. But nearly everyone managed
look on the once sick man who now lay breathi
quietly in peaceful, healing sleep.

The family gathered around Enan.

"Never again," said the brother, "will we forg
that Jesus is here, that He knows our needs, that H
compassion never fails. All the days of my life I w
give thanks to Him in word and deed for what H
has done."

Enan needed to get away by himself and thi
of the wonder that had come on him. What had
seen when he had looked across the room, and th
spoken his words of assurance? Although there c
tainly had been no blinding vision, there had been
light, like the peaceful light of the afternoon wh
he had stood before Reuben's house and heard t
words of Truth from the Master. For just an insta
it had seemed that he had seen the Man who h
spoken that afternoon. But then he had to rememb
that Christ was present and he must proclaim Hi
wherever there was need.

God, let me be a giver, and not one
Who only takes and takes unceasingly.
God, let me give, so that not just my own,
But others' lives as well, may richer be.

—MARY CAROLYN DAVIES

"We Will Walk in His Paths"

WILLIAM L. FISCHER

JESUS OF NAZARETH came among men to serve as the great Way-Shower, to illustrate by the example of His life how effectively God-power could be used. Yet, though He was the most powerful man who ever lived, not for a moment did He think that the power He possessed was limited to Himself.

It is true that He had a profound knowledge of His own worth, but He also knew the worth of all other men, who were created in the image and likeness of the heavenly Father. He said, "I am the light of the world." But He was quick to add, "Ye are the light of the world." This would indicate that He felt that those who approached life as He did would also be able to accomplish the things He accomplished. No doubt this is the reason why He said, "Verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

The paths the Master trod were paths that were strange and wonderful. They were paths that have been an inspiration to men ever since His active, personal ministry. Many of us have not dared to hope that we might walk the paths He walked because His potentialities have seemed so much greater than ours. And yet, according to His own words, just as surely as He was the "light of the world," so are we.

We are not here on this earth simply to exist. W
are here for a purpose, and that purpose is to e
press the qualities of God. Jesus showed us ho
wondrously God can be brought into expressio
And the best way we can seek to have the same
vine expression in our lives is to glimpse the pat
the Master trod and then devote ourselves to wal
ing in the same beautiful paths.

Isaiah said, "And he will teach us of his way
and we will walk in his paths."

One of the paths Jesus trod was the path
health. The Master trod the pathway of health
effectively that all who turned to Him received t
health and life that radiated from Him. Jesus stirr
in these persons an intense desire to obtain the
healing through spiritual methods. And as many
came to Him for healing were made whole. The
complete record of His life in the Gospels recor
some thirty-five of His acts that are called miracle
These miracles, however, were just a matter
course for Him, for He continually walked the pat
of health and healing. His miracles of healing n
only extended to the lepers and blind persons wh
were with Jesus when they were healed, but also
the centurion's servant who was many miles awa
when healed.

There are some persons, of course, who wal
the path of spiritual recovery to health as Jesus di
Only too often, however, they are but a precious fe
Charles and Myrtle Fillmore, the cofounders
Unity, used spiritual methods to recover their healt
Myrtle Fillmore had been very ill when she bega
to walk in the pathway of health, and Charles Fil

ure had been suffering from chronic pains for years
ore he, too, began to walk in this path.

Yes, more than any other man, Jesus trod the
hway of health. "And he will teach us of his ways,
d we will walk in his paths."

How long has it been since you have walked the
h the Master walked? How long has it been since
u have walked along the pathway of healing? As
heir of God and a joint heir with Christ it be-
oves you to follow His course.

To the blind men who came to Him for healing
Master said, "According to your faith be it done
o you." And those who stir up the gift of divinely
ected faith within them as did these blind men
find complete and lasting healing, too.

I remember how this was illustrated for me a
v years ago when my mother was in the hospital,
at that time an illness developed that led the
tors to believe they would have to amputate her
. We knew that prayer was our only hope, and
ether with the prayers of those at Unity our
igent prayers went forth to God. As we prayed,
faith grew stronger and lighted up the pathway
health for her. I shall let her tell you about it in
words of a letter sent to me at the time. She
ote: "Dad went to see Doctor B——. He was the
cialist that I had. He told Dad that when I en-
ed the hospital they had had no hope for me, but
n I was getting along just fine. I want you to
l everyone what prayer has done for me, for Doc-
M—— said the five doctors who worked on my
were really surprised, and they said it was a
racle I had recovered. But you know what did it,

Bill—everyone prayed at Unity as they did here was prayer that made me well."

Yes, and prayer can make anyone well if he only use it. By prayer many have walked the pathway of health the Master walked. And you can do so, for it is your heritage as a child of God to walk this path.

Besides the pathway of health, the Master also trod the pathway of life; that is, by His own life He showed how fully and purposefully life can be lived.

Too many of us go through life aimlessly, apparently without a real purpose. And because we lack the drive that purpose in life gives us, when the day comes that we stand back to take an objective look at our lives, we wonder what they have been. Purpose is one of the most important aspects of life.

What is your life's greatest purpose? Is your greatest purpose only to make a living? If it is, then evaluate your purpose, for in the process you will probably fail to "make a life." You see, sometimes we think that our personalities are pretty much finished products, but actually they are not. They are still in a state of development. And if we add purpose to our personalities we can begin to live the full, rich lives God intended us to live. This is very much like the occasion when a minister asked a little boy, "Sonny boy, who made you?" The little fellow replied, "Well, to tell you the truth, I'm not done yet." Actually, none of us is "done yet." And the longer we live, the more opportunity life gives us to perfect ourselves if we but put purpose in living.

The path of life the Master trod was one of s

:e, which was the purpose in all His activities. If ou will walk this same pathway of service, you will nd that life holds blessings for you beyond any you ave ever dreamed of having. Because the Master erved, life gave Him the greatest gift of all—imortality.

If you want to know whether or not you are really valking the path of life, ask yourself this question, Is my life like a brushpile or a tree?" In contrasting our life in this way, remember, first, that the brushile is a heap of cut and broken branches. From a listance it may look like a tree, but its branches ave no communion with a living stem, and they are n a process of decay. The tree, however, is still alive, nd its branches are vitally related to one another. esus said, "I am the vine, ye are the branches." Give our life the purpose of service, and you will have ommunion with the living stem of Christ. You will valk the path He walked.

And how beautifully the Master trod the path of oy! Many persons consider Christianity a "longaced religion." But actually this was not true of he religion of Jesus in the beginning, for He said, These things have I spoken unto you, that my joy nay be in you, and *that* your joy may be made full."

Jean Paul Richter once said, "Joys are our wings; orrows our spurs." And Henry Ward Beecher said, oy is more divine than sorrow, for joy is bread and orrow is medicine." If you want to walk the paths he Master trod, you must walk a path of joy. Longaced religion has nothing to do with true Chrisianity. People who maintain that dull piety is a virue have done a great disservice to religion, for they

have caused many persons to dismiss both chu and heaven as places filled with sad, gloomy peo

A religion without charm or humor can cre more unbelievers than converts. God is not re solemn all the time or else He would not h blessed man with the incalculable gifts of joy a gladness. The Master walked the path of joy cause He loved people. You cannot be joyous if do not love people. And the reverse is true, too: cannot love people if you do not travel the path joy.

And how definitely the Master's course one of love! Surely there is not one among us w denies that He possessed supreme love. There w many things that He did in the name of love. W but a man with a great compassion and love people would have gone among the unclean, lepers, in order to cleanse them? And how great His love for His mother! Almost His last act on cross was to commit her to the care of His best frie He also showed love when He wept at the tomb Lazarus. His friends said, "Behold how he lo him!" Because of this love He went forth to ca Lazarus to be raised from the dead. Jesus could e love those who crucified Him, for on the cross said, "Father, forgive them; for they know not w they do."

Yes, the Master truly did walk the path of lo "And he will teach us of his ways, and we will w in his paths." He taught us concerning love, "L one another, even as I have loved you." Ask yo self, therefore, the question, "Am I now walking His paths?"

The Master trod the path of prosperity also. Evidence of this is shown by the fact that He always had abundance to meet His needs. When He needed tax money, it was produced from the mouth of a fish. According to a metaphysical definition, this means that it was produced from the development of an idea. On two occasions there were multitudes of four and five thousand persons to be fed. All were fed by the multiplication of the loaves and fishes. And on the occasion when five thousand were fed, twelve baskets were filled with what remained after all had eaten, and seven baskets were filled with what remained after the four thousand had finished eating. Jesus' need for clothing must have also been met, for at His crucifixion the Roman soldiers cast lots for His robe, and this would seem to indicate that His robe was of a very fine quality. Indeed, Jesus trod a path of prosperity, and you can, too! You can be like the many other persons who have successfully used the law of increase that Jesus demonstrated in order to produce abundance in their lives.

Frequently the question is asked, "How soon can I become prosperous?" Well, that is like the story of the vacationist who was on a remote New England farm and decided to walk to the village. On the way he met a farmer mowing grass. "How long will it take me to get to town?" asked the visitor. The scythe stopped and the farmer looked at him and said, "How fast are you going to walk?" As in this story, you will become prosperous just as fast as you walk in the path of prosperity that the Master walked. This you will do by believing that "it is

your Father's good pleasure to give you the kin dom."

Yes, God wants you to be happy and prosperou When you believe this and accept what He wants give you, you will have the fulfillment of your hear desires.

These are but a few of the paths the Master tro Jesus said: "Verily, I say unto you, He that believe on me, the works that I do shall he do also; a greater *works* than these shall he do." Rememb "And he will teach us of his ways, and we will wa in his paths." Have you walked today where Jes walked? Have you trod the paths the Master tro Make it your goal to walk in these paths now, a the divine plan for you will be fulfilled. Christ w become your personal Way-Shower, and Go power will be manifested in your life.

Star Watcher

Grace V. Watkins

You never really see the stars until
You lie upon a grass-and-clover hill—
Companioned by the darkness and the night
And silent-moving argosies of light.
You watch these ancient messengers of time,
Orion and the ageless Pleiades, climb
The unhorizoned hill, the shoreless way,
And feel that Eden flowered yesterday.
And somehow, deep within, you know you are
More deathless than the farthest glimmering star.

A Healing Meditation for Alcoholics

CATHERINE THROWER

RECENTLY I met a man who for many years had been addicted to alcohol. A few years ago he discovered by reading the Unity message hat there was a power within him that could meet ny challenge. As a result of this realization, he is oday a "free man," free from the desire for strong drink.

When I asked what had healed him, he told me hat he had made his mind work for him by dwelling n spiritual Truth; that he had formulated a series f prayer thoughts that had gradually uplifted him n thought, inspired him to right action in his affairs, nd healed him in mind and body.

I asked him to allow me to take these prayer houghts and formulate them into a healing medita- ion that could be used by people everywhere who eed freedom from the alcohol habit. He was happy o do so and sends this message:

"*Alcoholics can be healed!* If they are open and eceptive to spiritual Truth, they can individually ray and meditate on their innate divinity, which ill heal them. If they are not at first consciously re- eptive to spiritual help, they can still be lifted up y the loving prayers of others who believe in the nnate divinity and its power to triumph over all ppearances."

This healing meditation is lovingly dedicated to he dear ones everywhere who need healing:

I am being healed now! Yes, it is true! Rig
now, at this very moment, God is healing me of t
desire for strong drink. I know that I am bei
healed now because I want to be healed and becat
I believe that I can be healed. And this is the turni
point: once I want healing and believe healing
possible. it is possible! The Bible has said as mu
through the promise, "The prayer of faith shall sa
him that is sick, and the Lord shall raise him up
I can also be assured of healing through the promi
"Ask, and it shall be given you; seek, and ye sh
find; knock, and it shall be opened unto you; f
everyone that asketh receiveth; and he that seeke
findeth; and to him that knocketh it shall be opened
I realize that "with God all things are possible."
know, too, that God wants me to be healed becau
I am His child and because He loves me. Furth
more, He has given me the assurance that my heali
is possible when I ask for help; therefore, I kn
that He is healing me now.

In the assurance that I am being healed I su
render my life and its problems to the all-knowi
Mind of God within me, and by doing this I b
come open, receptive, and responsive to the instru
tions of the Mind of God within.

Not only am I being healed of the desire f
drink, I am being relieved of the burdens of
health, poverty, fear, and resentment. As these hea
burdens slip away, I am being transformed with
and without. By the renewing of my mind and by t
power of God within me, who is my hope of glori
freedom, I am lovingly being set free now.

This is Truth, and the Christ Spirit within me

vercoming all my human tendencies to succumb to utward appearances of negative feelings. The hrist Spirit within me is working for me and hrough me because I have affirmed its healing power s working mightily in my behalf. Therefore, I work ith it as I recall the promise, "Behold, I have set efore thee a door opened, which none can shut."

I give thanks that the Christ Spirit within me is orking in a loving, peaceful, revitalizing way. All oubts about its working for me and through me are anquished now and forever. I recognize this Christ pirit as the God of the universe. I relax all human riving and I am at peace. I gladly trust the Christ pirit to work for me and I know that, as it works niversal understanding, wisdom, love, power, life, nd substance are employed to work for my highest ood. As I trust God, He trusts me. I feel this Truth nd I am enriched and ennobled by it.

I am now radiant with joy. The love of God and ne unlimited possibilities of my healing revitalize ne. I am happy in my undertaking to attain and naintain sobriety in this joyous way. I feel amazingly enewed and refreshed in mind and body.

I launch forth into a new world with courage, onfidence, and faith. Old memories and conditions, ld doubts and fears are passed away. As old things ass away, new thoughts, new hopes, new desires, ew aspirations, and new visions of my good are be- ng created by the Christ Spirit within me. To be a ealthy, happy, successful, victorious child of God is ny goal, and I am experiencing the fulfillment of ny dreams now.

Right now I am becoming healthier, happier,

more successful and beloved than I have ever be in my life! This is made possible through the Chr Spirit within. Today is the greatest, the happiest, t most joyous day of my life because I know this Tru about myself and because it is making me free no

I thank you, God, for this miraculous healing! am being healed now! I know it! I feel it!

I am healed! Yes, thank God, it is true! I a healed of the desire for strong drink. I am refresh each morning as I bathe in the sunshine of sobrie Each day is a new day, and today my thoughts a clear, fresh, and wholesome. I am happy and thrill by this new way of life; indeed, my joy is full.

The power of God within me sustains and pr tects me against all mental and physical temptatio It cancels false appetites. I know what I want: co plete wholeness; and I seek it from the storehou of good within. I believe with all my heart and mi that I can have God's almighty good and that I c have it now! I enjoy this way of thinking and livin and I am richly blessed and prospered by it eve day. I am led into work that I love. My sobrie pays me enormous dividends in health, wealth, a happiness. My supply never diminishes.

Good returns to me a thousandfold. I reali that my needs are now being met from God's ine haustible supply. This enables me to render u limited service to myself and my fellow man.

The power within me is action that works easil quietly, and lovingly in my behalf. It keeps n radiantly alert, active, and enthusiastic in n sobriety. I have no problems that Divine Mind ca not solve. I claim this Mind as my own. It directs n

very action and brings forth my highest good now here are no off days, no dull days, in this new way thinking and living. Every hour of wholeness is ne of joyous excitement and adventure. I rise to ew heights every day. This I accept; this I believe. ll things are possible for me as a beloved child of od.

I thank you, dear God, for this complete and ermanent healing. I am and always shall be grateful at you have fulfilled for me the promise: "If ye ave faith, and doubt not . . . ye shall say unto this ountain, Be thou taken up and cast into the sea, nd it shall be done. And all things, whatsoever ye hall ask in prayer, believing, ye shall receive."

Resurrection

Emily May Young

The promise of the Resurrection
Is told not only in the Book,
But is reported in the springtime
By every laughing brook.

It is heralded by the violets,
And by the dogwood trees.
It is chanted by the mocking bird
And by the buzz of myriad bees.

It is echoed every Easter
By the lily's perfumed breath
When every sleeping plant awakes,
Triumphant over death.

Let Easter Happen to You

HAROLD A. SCHULZ

A THRILLING DESCRIPTION of the Easter sto is that given in the 16th chapter of Ma In the second verse of this chapter Ma states, "And very early on the first day of the wee they come to the tomb when the sun was risen Certainly this hour at sunrise is one of the mo inspiring times in the day, for it is a glorious, i vigorating time, enthralling to the heart and mir To the women going to the tomb "on the first d of the week" this hour at sunrise was to becor especially inspiring, for they were soon to recei the wondrous message of Easter.

Other accounts of the Resurrection are equa thrilling and worthy of attention. Matthew stat "Now late on the sabbath day, as it began to dav toward the first *day* of the week, came Mary Ma dalene and the other Mary to see the sepulchre." Luke it reads, "But on the first day of the week, early dawn, they came unto the tomb, bringing t spices which they had prepared." And John stat "Now on the first *day* of the week cometh Ma Magdalene early, while it was yet dark, unto t tomb." When we begin to read these life-reveali chapters we have a feeling that something magn icent is going to occur. And the magnificent thi was the Resurrection.

As the women, with tear-filled eyes and hea filled with anxiety, hurried to the tomb, they wc

ered who would help them roll away the heavy one. When they arrived at the tomb they found at the stone was not there. They had been cautiously carrying their ointments and spices, for they had expected to find the body of Jesus, which they were going to honor. But inside the tomb they found stead of the body of Jesus an angel in dazzling hite garb, and this angel declared the wonderful essage, "He is not here; he is risen, even as he id." Then the messenger from heaven continued, Go quickly, and tell his disciples, He is risen from ie dead; and lo, he goeth before you into Galilee; iere shall ye see him; lo, I have told you."

Significant is the fact that after the Crucifixion ie disciples, perhaps little expecting ever again to eet their Master, had gone about their own ways gain. The women who had come to the tomb broke ie news to various of the disciples, and Peter then ime to the tomb to see for himself. When he found ie tomb empty he wondered about these happenigs, and his faith began to dawn anew.

A few days after the Resurrection Jesus revealed imself to the disciples when they were out in the shing boats. Jesus appeared and stood on the shore f the lake and called out to them, "Cast the net on ie right side of the boat, and ye shall find." On doig so the nets were filled and began to break. Then ohn declared to Peter, "It is the Lord." At this, Peter ist himself into the sea and swam to shore to meet is Lord. As they all came to land they found a fire f coals, with fish and bread laid on it. Jesus then ook the bread and fish and gave it to the disciples.

These disciples experienced the joy and new life

of Easter as they followed the divine directions
Jesus and let themselves become influenced by H
Spirit. As the disciples recognized again the Chri
presence they had known before, they experienc
the warmth of Jesus' friendship.

Easter shows us the love and fellowship
Christ. Easter shows us the abundant Christ, t
eternal Christ. This love and fellowship of Chri
was experienced by the disciples as they let ther
selves come into contact once more with the Spi
of the living and resurrected Jesus.

Thus, Easter can bring a resurrection or new li
within us, too. We can become filled with the ne
life of Spirit when we let ourselves come into on
ness with the Christ. When we fully realize t
Easter truth we let go of negative thoughts and tak
hold of the positive thoughts of the Resurrecti
and cause these thoughts to dwell in our consciou
ness as faith. Just as the disciples became harmoniou
when they attuned themselves to the resurrecte
Jesus, so we, too, can become harmonious when w
become one with the Christ Spirit.

The president of a large firm once said that a
his staff began each day with prayer. "We never," h
explained, "open up for business or work until w
all experience true harmony and love in our heart
We must all become one in the Spirit of Christ."

On this first Easter the essentials of unity, lov
and harmony came into full bloom. These virtu
took over, as it were, to make right relationship
Jesus Himself was in perfect spiritual accord wit
His Father in heaven. He was the perfect examp
of unity, harmony, peace, and love. For us, too, th

ter faith creates a feeling of oneness among our ociates and in our relations with the Father.

How glorious was the newness of the day when hearts of the women who went to the tomb ex- ienced the joy and faith of Easter! Thus, at Easter let the night of our old selves, our old thoughts, appear and allow the dawn of the Christ Mind to ke its appearance. "If any man is in Christ, *he is* ew creature: the old things are passed away; be- d, they are become new." We change the old nes of our thinking, whose weight and heaviness had feared, into cornerstones of faith, and these nes form the rooms within us that are not tombs holy temples. These rooms become sacred shrines worship, praise, adoration, and prayer. Thus. en we build these spiritual structures within us let Easter, a spiritual resurrection, take place hin.

Every dawn can be a challenge to let the story of ter become a great experience in our lives, for the pose of Easter is to give life new meaning and rth. Easter is an invitation to live, and as we keep minds on Truth we will always thrill at the words the messenger, "He is risen."

"And very early on the first day of the week, y come to the tomb when the sun was risen." hat a beautiful time of the day to meet the risen rd! What a glorious event Easter can be for us lay, too, as we realize that Christ is truly risen hin us.

Dear Father, we thank You for the glory of the ter morn, that brings the risen Christ into our es.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Jesus Christ is raising me to His consciousness of wisdom and spiritual power.

Prosperity: Jesus Christ is raising me to His consciousness of the power in the spoken word of plenty. I am prospered!

Healing: Jesus Christ is resurrecting me to His mighty conviction of health and wholeness.

INSTRUCTIONS—Jesus promised, "If ye shall ask anything in my name, that will I do." To ask in His name is to pray in the consciousness of His abiding presence, to realize that the same spirit that was in Him also dwells in you. He is your teacher and savior. As Charles Fillmore says, "Jesus ushered into the race consciousness a thought atmosphere that we contact in the silence by just affirming in spirit and in truth the name 'Jesus Christ.' There is magic in this name."

Unite yourself in thought and word with Christ. He is here now. During this sacred Easter season call upon Him and let His resurrecting life inspire and prosper and heal you.

Today Jesus is the realized, ideal Master. He is the full, perfect expression of the superman. In Him "dwelleth all the fulness of the Godhead bodily." Jesus God was a being of infinite goodness that was to realize and express. So today through Jesus Christ God is a being of infinite goodness that we are to realize and express. Today the name Jesus Christ is called, "Wonderful, Counsellor, Mighty God, everlasting Father, Prince of Peace." Jesus Christ is the Master, majestic yet simple. His relation to man makes His tenderness toward humanity exquisitely touching. When we think of the mighty revolution that has taken place in the consciousness of the race through His teaching, we realize at least in a degree what He has done for the race.

The way is open to you as it was to Him. All things are provided for you in the great storehouse of Being. You have but to go about getting them in an orderly way.

This "way" is revealed by the Spirit of wisdom, the Spirit of truth, which Jesus said the Father would send in His name. This Spirit of wisdom has always existed. Jesus did not create it, nor was it created for His special benefit, but through His demonstrations of an inner and higher power than men had been accustomed to, He opened the way into their consciousness for this Spirit of wisdom. They "believed on him," and this belief made it possible for the Spirit to come to them. Affirm:

Jesus Christ is raising me to His consciousness of wisdom and spiritual power.

From the teachings of Jesus it is clear that accepted fully the proposition that God is our source and that all things are provided for us by Father. It is necessary to cultivate these ideas by c sidering them daily in all that relates to support a supply.

Some religious teachers have tried to make us lieve that it is our Christian duty to be poor. read that the Son of man had not "where to lay head," but the old interpretation of this cannot true, because Jesus was welcomed gladly at homes of the rich and the poor, and He had His rental home at Nazareth. He dressed as a rabbi, a so valuable were His garments that the soldiers c lots for the seamless robe that He wore.

He knew and demonstrated that there is abu dance for all, and no lack whatever. Abundance found in the kingdom of God, and when that kin dom is found, everything needful becomes manif —not through hard labor, but through the realiz tion of Truth spoken into expression by the word.

Do not give too much power to money. Back money is an idea. Get back to the idea that it re resents, and deal with the money question in t realm of ideas. God is the source of all, and, accor ing to Jesus, provides for men when they ask; He back of your call for food and raiment and eve good thing that your heart may desire. Affirm:

Jesus Christ is raising me to His consciousne of the power in the spoken word of plenty. I a prospered!

The mental harmony of Jesus not only radiates roughout the earth but reaches into the heavens, here it taps the glory of the Son of God. When e pray in the name of the Lord Jesus Christ or de- ee His presence and power in our spiritual work, e effect a reunion with His supermind and its tre- endous ramifications in heaven and earth, and our vn meager spiritual ability is augmented a thou- ndfold. Jesus understood and used this law of ought affinity when He claimed that the works He d were not His but the Father's within Him. It as in this consciousness that He proclaimed, "All thority hath been given unto me in heaven and n earth." He also affirmed a like spiritual unity for is disciples and for all those who proclaim Him as eir spiritual leader.

For two thousand years those who have had faith Jesus and proclaimed their faith in His name have ad proof that He is present as a dynamic life-giv- g force. Men and women with no previous heal- g power have suddenly become healers of marvel- us ability. They do not claim to understand how the ealing is done. They know only that through the xercise of faith and their word the spiritual quality t them is fused into unity with the power of Christ nd the work is marvelously accomplished.

Jesus healed "all manner of disease," and He has roadcast that healing Spirit to the ends of the earth, nd today all may be made whole. Affirm:

Jesus Christ is resurrecting me to His mighty onviction of health and wholeness.

Give of What You Have

FROM the beginning of their married life Blanch and Ned were beset with financial worrie Ned's income never seemed to stretch enoug to cover even the necessary living expenses, and living costs mounted there was an ever-widening ga between income and outgo.

Blanche had inherited a few pieces of real esta from her aunt; so in an effort to keep the bills pai she sold all these properties one by one, always a sacrifice price.

The first sale had not upset her. In fact, she wa grateful that she had some means of raising mone but when she had to make a second sale she bega to resent having to be the one to furnish financia aid. When it came to the third sale her mind fille with bitterness against Ned. Why must she assum the responsibility of obtaining money? That wa his responsibility. She began to think of herself a imposed upon, unappreciated, forced to carry th whole burden, and she even attained the state o mind where she mentally labeled Ned a parasite who took all and gave nothing. In her saner moment she knew this was not true. She knew that Ne worked hard and contributed everything he made t their support, but these rankling, poisonous thought kept returning, repeating over and over in her min like a phonograph record.

One day in the midst of this repeating ther flashed in on her thoughts the words "Silver and gol

ave I none; but what I have, that give I thee."

Blanche knew these words were somewhere in ıe Bible. Getting her Bible, she leafed through it ntil she found them. She read the story that had lled them forth; read of how the disciples Peter nd John at the hour of prayer had gone up into the emple to pray, that at the gates lay a certain lame an. This man, unable to walk, was carried there ich day to lie begging for alms from all who en-red the Temple. Seeing Peter and John about to nter, he stretched forth his hands for alms. But eter said unto him: "Silver and gold have I none; ut what I have, that give I thee. In the name of esus Christ of Nazareth, walk." And the man raightway stood upright, and singing praises to od for his healing, he entered the Temple with ıe disciples.

Blanche understood the inner meaning of the ory and awoke from her deep dream of self-pitying artyrdom. She did not like the picture of herself hat this vision revealed, for by its clear light she w that she was not at all what she had thought she as; saw that instead of being the burden carrier ıe was the burden. Saw that even though she had ever spoken the word "parasite" aloud, her thought ad been so forceful that it had drained Ned of the lf-confidence and courage he needed to carry him success. Her little stinging remarks about their ability ever to afford things that other people af-orded added more weight to his burden of dis-ouragement until he was finally admitting in his wn mind that he was the failure she labeled him. lore than this, her clear vision showed her that she

had really never given anything. True, she had sup plied some money, but it had been accompanied wit such resentful, grudging, clutching thoughts that i had never been really given. Blanche was filled wit shame.

Her thoughts swung to Ned. He was the one wh had really given. She recalled his patience with he discontent and complaints, his tenderness, depend ability, courtesy. There had never been a time whe he had refused to do what she asked him; he wa never too tired or too discouraged to try to do some thing to make her happy. Never once had he for gotten a birthday, an anniversary, Saint Valentine' Day, Christmas, New Year's. His remembranc might be only a five-cent card expressing his love an appreciation; it might be a little gift, a small inex pensive bouquet, but there was always some toke of remembrance. In every way he tried to spare he If he was detained at the office there would be telephone call telling her not to worry at his bein late. Ned had not been able to buy her a warm coat but the warmth of his love and care he gave freely.

In this clear understanding Blanche's idea o what one should give was replaced with the new ide that the important thing is that each one give lov ingly, freely, and ungrudgingly of what he has. Sh had no more property to give, but she did have ac cess to something of greater value. She had acces to words of encouragement, appreciation, and un derstanding; to acts of gentleness, helpfulness, an love. These were properties that could never be sol out, leaving her depleted or in lack, for all goo things came from the always bountifully filled store

house of God and were ready and waiting to be drawn out and used for the good of His children.

In the beginning it was a constant struggle for Blanche to change from her old habit of bitter thoughts and words to the new habit of drawing on the good things of God. At first all she could manage was to keep the complaining words from passing her lips. Her mind was still unruly and kept grabbing hold of the old negative thoughts of self-pity and fear. But she was relentless in her fight against them, and as quickly as she became conscious that one of these sly negative thoughts had entered her mind she uprooted it and planted in its place a new thought of gratitude for what she had that was good. She enumerated her blessings: Ned's unfailing love, her splendid health, the beauty of the outdoors, the inspirational books and literature that came to her. Each day she grew conscious of some new blessing and added this to her list. Bit by bit the negative thoughts lost ground. One day, and it came almost like a shock, she realized that although things in the outer had not changed they no longer disturbed her. Her mind was so busy looking for things to be grateful for, looking for opportunities to encourage and inspire Ned, that there was no room for her old fears. Purposely she tried to bring up the old thoughts of self-pity and fear of lack, but they would not stay. They faded completely away in the flood of her gratitude of knowing real values.

It was on this day that she won her final battle against appearances and that supreme faith in God's willingness to supply her every need took control.

This great inner realization speedily brought a

corresponding outer manifestation. Ned was given a small raise, then another. His courage and confidence returned. His work was better, so much better that he was put in charge of his department, with a salary that provided amply for their needs and with added commissions that enabled them to start a building fund for a home of their own.

I know of another case where the giving of what each had enriched both giver and receiver. There were two sisters. The younger had gone through a long period of anxiety and expense because of the illness of her husband. For over a year hospital bills, doctor bills, nurses, medication, and actual living expenses ate up every available penny. When the husband was again well and able to return to work there still remained a large doctor bill. At the end of each month, when the current bills had been met and something had been paid on the doctor bill, there was nothing left over for clothing or even for the most inexpensive pleasure. Winter was coming on, too, and this younger sister needed a warm coat. She often thought of her older sister, who had every material possession, who knew her need yet never offered any financial assistance. Her thoughts were resentful and bitter against her sister. Their association grew less and less frequent until a few scattered telephone calls were their only means of contact.

Now the younger sister had studied Unity and she knew that her thoughts of resentment were harmful to her. She resolved to change these negative thoughts to thoughts of love, and she began sending great waves of love to her sister. As she did this she was amazed and delighted to realize that this

ove was becoming real, that her former thoughts of resentment against her sister were changing to the desire that the sister have every good. She wanted to give her sister some token of her love. She had no money to buy a present but she did have a lovely Chinese figurine that her sister had admired. She invited her sister to lunch and gave her the gift. Her sister was delighted and expressed her happiness and appreciation. The next day the older sister came bringing a box of jellies, jams, and fruits. Every week there was an exchange of something. The younger sister gave bulbs from her garden, knit sweaters for her little niece and nephew. The older sister brought delicacies, tickets to concerts, gifts. One day she appeared with a beautiful wool coat. "I bought this last year but have never worn it," she explained. "I have two coats and don't need this. You need a warm coat, and I want you to have this."

Because each sister gave of what she had, the needs of both were met, and love was alive and seeking ways to bring new happiness.

I know the story of a teacher of metaphysics. She was one of the pioneers of metaphysical thought. Many years ago she had a sick husband and three little children to support. She had two assets: a willingness to work, and a firm belief that God is the only presence and power. She rented a house. She bought a small cookstove. The rest of her furniture was made from boxes. On her stove she baked cakes that she sold to support her family. She never complained. She was always ready to help those who came to her for encouragement. Many times she had to stop her washing, ironing, mending, baking, or

other important task to comfort, teach, and encourage someone who came to her for help. One day one of these seekers said: "Mrs. W——, I can't understand how you with your wonderful understanding of God can be in such a mess."

Mrs. W—— answered calmly: "I am giving of what I have, and one day I shall travel around the world and live like a queen."

She did. Her firm faith that God could and would supply her needs and fulfill her desires was realized. She now lives in a beautiful home, and although she is seventy years of age she is ageless and tireless. She still teaches, guides, and inspires hundreds. She is loved, revered, and blessed by everyone. She gave willingly, freely, and lovingly of what she had, and she is receiving both material and spiritual gifts.

Often too great value is placed on tangible gifts and too little on intangible. But it is man who labels and price-tags; it is man who says this gift is of great value and that gift is of little or no value. To God, the owner and giver of every good gift, there is only one thing of supreme value, the spirit of love that prompts free and joyful giving.

Every good gift comes from God and is given by Him to man to be used, enjoyed, and shared. These gifts, whether tangible or intangible, can only be developed, expressed, and used by man. It is God who places the crude oil in the ground, but it is man who drills for this oil, refines, distributes, and uses it. It is God who places the dull rock in the diamond mine, but it is man who digs this dull rock, polishes, cuts, and makes it ready for use. It is God who plants the trees in the forest, but it is man who cuts them

own and converts them into material for his use and comfort. It is God who gives the coal to be used for fuel, the electricity to be harnessed for man's convenience and comfort, the flowers that perfume, decorate, and beautify. It is God who gives all these gifts which bring riches, comfort, and beauty to man. It is also God who gives man the intelligence to discover and make these gifts usable, the power to speak an encouraging word; the power to lend a helping hand, to smile a friendly greeting, to sing a joyous song. Yes, it is God who is the owner and giver of every good gift, and these gifts, if they are to increase and bless, must be used by man to glorify God. "All things that are mine are thine, and thine are mine; and I am glorified in them."

Jesus taught over and over: "All things have been delivered unto me of my Father." "I can of myself do nothing." "To whomsoever much is given, of him shall much be required." He instructed His listeners: "Freely ye received, freely give."

There may be times when we are not able to give expensive gifts, or even inexpensive gifts, or possibly a tangible gift at all, but no one is so poor that he cannot give a smile, a kind word, a firm, confidence-inspiring handclasp, a word of appreciation or gratitude, or a warm, loving thought of friendship. When we give of what we have more will be added unto us; but if we withhold because we regard what we have as being of no value or because we fear that the giving will deprive us or deplete our supply, then that which we have will be taken away or rendered useless. "For unto every one that hath shall be given, and he shall have abundance: but from him that hath

not, even that he hath shall be taken away."

This is not because God punishes us; it is becaus we are subject to God's law of increase. This la runs through everything in the universe, and it read Everything increases and multiplies with use. If w have a million dollars in the bank but do not use i it is of no use; if we have a talent but do not use i it is of no use, and if we know Truth but do not us it, it is of no use—of no use to ourselves or anyon else, for without being used it cannot grow or in crease. If we want more than we now have we mu begin to use that which we already have, and if w use what we already have freely, unselfishly, fea lessly for the benefit of ourselves and others, we tun in to the law of increase and receive abundant suppl on every plane. When we give because we desire t increase the happiness, comfort, or well-being o another person we need never fear that this givin will impoverish us. We are drawing on the limitles supply of God, and we are promised: "Prove m now herewith, saith Jehovah of hosts, if I will no open you the windows of heaven, and pour out blessing, that there shall not be room enough *to re ceive it.*"

It is always God's gift that we give whether thi gift be a diamond or a friendly smile, and our re turn is always commensurate with the motive tha prompts our giving.

When we give of what we have freely, joyfully and lovingly we make it possible for God to expres Himself more abundantly through us, blessing an enriching our own lives and the lives of those t whom we give.—*Narada Evaldt*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will continue to unfold. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 7, 1957

UNITY SUBJECT—*Appropriation a Law of Life.*

INTERNATIONAL SUBJECT—*The Significance of Suffering.*—Matt. 26:26-29, 36-46.

26. And as they were eating, Jesus took bread, and
essed, and brake it; and he gave to the disciples, and
d, Take, eat; this is my body.

27. And he took a cup, and gave thanks, and gave to
em, saying, Drink ye all of it;

28. For this is my blood of the covenant, which is
ured out for many unto remission of sins.

29. But I say unto you, I shall not drink henceforth
this fruit of the vine, until that day when I drink it
w with you in my Father's kingdom.

36. Then cometh Jesus with them unto a place called
ethsemane, and saith unto his disciples, Sit ye here,
hile I go yonder and pray.

37. And he took with him Peter and the two sons
Zebedee, and began to be sorrowful and sore troubled.

38. Then saith he unto them, My soul is exceeding
rrowful, even unto death: abide ye here, and watch with
e.

39. And he went forward a little, and fell on his face,
d prayed, saying, My Father, if it be possible, let this

cup pass away from me: nevertheless, not as I will, but thou wilt.

40. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done.

43. And he came again and found them sleeping, for their eyes were heavy.

44. And he left them again, and went away, and prayed a third time, saying again the same words.

45. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Arise, let us be going: behold, he is at hand that betrayeth me.

GOLDEN TEXT—*My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.*—Matt. 26:39.

SILENT PRAYER—*I eat and drink to the glory of God in the upbuilding of my body, mind, and spirit.*

Man is the son of God, but he has not yet attained his majority, and for this reason he is not sufficient unto himself. Until he gains self-dominion he must draw sustenance from the earth for his physical needs, and must find for his other hungers their appropriate satisfaction in food from mental and spiritual sources. The Passover, an annual feast the Children of Israel have observed since their escape from Egypt down to the present time, symbolizes man's passing out of the consciousness of

very and limitation into that of freedom through appropriation of substance. Through keeping Passover in his own heart man is freed from the minion of sense.

In one respect this is also a lesson on sin and how escape its consequences. Appropriation of physical stance is necessary to keep man hale and sound ally, but appropriation of Spirit substance is just indispensable to him as physical food. "Our fathers . . . did all eat the same spiritual food; and all drink the same spiritual drink: for they drank a spiritual rock that followed them: and the rock is Christ."

The subject of diet commands universal attention our time. We are warned not to eat one food and to eat another. We learn from some scientific nouncement how essential to normal health are mins and a well-balanced diet. Spiritual diet is equal or greater importance. "He that eateth me, also shall live because of me," said Jesus, and ded, "he that eateth this bread shall live for ever." rnal life consciousness, then, is dependent on the propriation of the Christ substance.

Jesus proclaimed a new and stronger influx of e in the words, "I came that they may have life, d may have *it* abundantly." Sin is tantamount to issing the mark," falling short of expressing d's idea of ourselves. If death and suffering overelm us, it is evident that we have not eaten the ssover with Jesus.

In each of us there is a Judas—self-aggrandizent—that betrays us into the hands of the law. las is the thief that steals away our health by

causing us to eat more food than we can proper appropriate. This same faculty of appropriation f self, when raised to its spiritual degree, is repr sented by Judah, prayer and praise. Acquisitivene and spiritual appropriation are at opposite ends the scale; the one is an inversion of the law, t other its perfect expression. Suffering comes as t result of unbridled acquisitiveness, burdening with more than we need or can rightfully use. Li the universal law of gravitation that subsists amor astronomical bodies, acquisitiveness in man is t faculty that draws to him the substance of thing Good is principle, it should not be developed to t detriment of other faculties.

We cannot say that it would have been better we had been born without the faculty of acquisitiv ness. Were it not for this attracting power in co stant action in man from birth, he would perish b fore reaching an age when he could care for h physical and spiritual needs intelligently. It is indi pensable that man draw from the universal a supp of substance to replenish what he daily converts in other forms of life and power. Judas cannot be do without; he is needed in his collecting capacity.

If we must be acquisitive in a measure, we nee not therefore be selfish, proud, or ambitious in th exercise of the appropriative faculty. Only what w can rightly use is or can become ours, and over an above this we should be willing to share or pass o to others the substance that we gain. If necessary, w must be ready to give all. If we are unwilling to d so, we betray the Christ in ourselves into the hand of sinners, and crucifixion is the result.

To give up willingly and completely the life and substance we consider our own is not an easy matter. "I want only what is rightly mine, but that much demand," the natural man feels justified in saying. He considers himself fair, impartial, and upright in adopting that attitude. Jesus did not teach anything of the kind. "Take, eat; this is my body. . . . Drink ye all of it; for this is my blood." To give all voluntarily is proof of full sonship. "God so loved . . . that he gave . . . his only begotten Son."

The idea that anyone can personally possess and in the life and substance of his organism is a misconception. The blood of the covenant is poured out for many, and God "hath made of one blood all nations of men." Life is a universal Principle, and what we appropriate and think of as our own life comes from that Principle and must be returned to it freely "for many unto remission of sins."

Complete renunciation of all that we claim as our own can be made through realization of the Christ Spirit in us. When we learn to act consistently with this Spirit and to use it as the basis of our thought and will, we drink anew the fruit of the vine of infinite life in the kingdom of the Father.

QUESTIONS

1. What does the Passover symbolize?
2. How does the faculty of appropriation function in man?
3. Define sin, and show what its presence reveals.
4. Explain the relation, if any, that prayer and praise bear to acquisitiveness.
5. Is the life and substance of our own organisms inalienably ours? If not, in what relation do we stand to the universal in this regard?

UNITY SUBJECT—*Power and Dominion Realized*

INTERNATIONAL SUBJECT—*"Hosanna!"—"Crucify"*
—Matt. 21:1-11; 27:20-26.

1. And when they drew nigh unto Jerusalem, a
came unto Bethphage, unto the mount of Olives, then Je
sent two disciples,

2. Saying unto them, Go into the village that is o
against you, and straightway ye shall find an ass tied, a
a colt with her: loose *them,* and bring *them* unto me.

3. And if any one say aught unto you, ye shall s
The Lord hath need of them; and straightway he will se
them.

4. Now this is come to pass, that it might be fulfil
which was spoken through the prophet, saying,

5. Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6. And the disciples went, and did even as Jesus
pointed them,

7. And brought the ass, and the colt, and put on th
their garments; and he sat thereon.

8. And the most part of the multitude spread th
garments in the way; and others cut branches from
trees, and spread them in the way.

9. And the multitudes that went before him, and t
followed, cried, saying, Hosanna to the son of Dav
Blessed *is* he that cometh in the name of the Lord; Hosan
in the highest.

10. And when he was come into Jerusalem, all the
was stirred, saying, Who is this?

11. And the multitudes said, This is the proph
Jesus, from Nazareth of Galilee.

20. Now the chief priests and the elders persuad
the multitudes that they should ask for Barabbas, a
destroy Jesus.

21. But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas.

22. Pilate saith unto them, what then shall I do unto Jesus who is called Christ? They all say, Let him be crucified.

23. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified.

24. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye *to it*.

25. And all the people answered and said, His blood *be* on us, and on our children.

26. Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified.

GOLDEN TEXT—*What then shall I do unto Jesus who is called Christ?*—Matt. 27:22.

SILENT PRAYER—*The light of Christ inspires me to do the divine will.*

The salvation of man from his sins begins, symbolically, with the account of the sending by Jesus of two disciples to find the ass with the colt and bring them to Him in Bethphage. It ends with the healing of the blind and the lame by Jesus in the Temple and with His justification of the praises of the multitude in the face of the accusations of the scribes and Pharisees.

It is significant therefore that Jesus sent for the ass and the colt. As a beast of burden the ass was patient, slow, sure-footed, stupid, and obstinate.

Obstinancy is a good thing in the sense that it denotes firm adherence to a purpose, usually in the face of opposition. The king comes to the daughter

of Zion "riding upon an ass, and upon a colt." T will, which the king represents, comes into lov abode in the phase of the subjective consciousn where high, holy thoughts and ideals abide. F tiently, slowly, surely man progresses in his mast ing of the animal nature with its untried forces. Wi this inner work his will should rightly be first occ pied. He cannot save the world until he has learn to rule his own spirit, to control and direct his ov body.

The Temple represents the body of man, and though he approaches it by way of the animal natu he begins under the inspiration of the Christ to e ercise his divine authority and dominion over it once. The meekness of the Christ Spirit is transmitt to the body, which is thoroughly cleared of the forc that have misused it hitherto.

In the central stronghold of peace in his ov heart man finds himself able to cast out fear, wor unworthy ambition, greed, and all the other neg tive usurpations of power that have robbed him his heritage of spiritual strength. In its consciousn of identity with the Christ the "I" rids the bo temple of all unworthiness, restoring it to its origin function of expressing the divine.

A house of prayer is a structure designed to bri man into an environment where he will becor aware of God and be inspired and elevated to a c pacity for service that he could not otherwise atta The works of God cannot be conceived of or do in a house that is given over to selfish, materialis practices. The body cannot show forth the streng freedom, health, and vitality of which it is capab

so long as it is dominated by narrow personal views or ambitions.

When all unfavorable conditions are cast out the real work of the Christ may be begun. Amid the hosannas of the multitude and the children Jesus healed the blind and the lame who came to Him in the Temple. We may call selfishness and greed spiritual and mental blindness. Fear blinds man to the power of faith, for fear is faith in evil. Personal ambition lames man for the larger use of his powers.

The religious thoughts and convictions, if of the orthodox type, may lead man to reject the thought of healing the lame and restoring sight to the blind by spiritual means. The objection may be raised that religion is for the edification of the soul, not for the healing of the body. The chief priests and scribes objected to the praises of the children as unseemly, since they could not gainsay the healings that were apparent to all.

Jesus justified the hosannas of the children by quoting Scripture to the Scripture-bound priests and scribes, an act that stopped their caviling for the time being. They doubtless knew the context of the selection from Psalms 8 and realized its aptness. To love the beauty and the lyric quality of favorite chapters or passages of Scripture is not enough. We are under obligation to use the truths of the Bible as they were intended to be used. Healings are found there, and examples of faith shine as beacons. Man is to study these examples and energize his faith to compass other healings, solve other problems. Faith is for everyday practical use, not for religious services only. "Concerning the works of my hands, command ye

me." We can do all things through the Christ if w believe in commanding the Christ power and pra tice until we learn, as we learn to do other things.

QUESTIONS

1. What symbol did Jesus Christ use in proclaiming His Messiahship?
2. Over what kingdom must man first learn to rule?
3. What does the Temple represent, and what does man learn to cast out of it?
4. What is the true work of the Christ?
5. How do we learn to use our faith in practical ways?

Lesson 3, April 21, 1957

UNITY SUBJECT—*The Life Triumphant.*

INTERNATIONAL SUBJECT—*He Lives—Therefor Make Disciples.*—Matt. 28:1-10, 16-20.

1. Now late on the sabbath day, as it began to daw toward the first *day* of the week, came Mary Magdalen and the other Mary to see the sepulchre.

2. And behold, there was a great earthquake; for a angel of the Lord descended from heaven, and came an rolled away the stone, and sat upon it.

3. His appearance was as lightning, and his raimen white as snow:

4. And for fear of him the watchers did quake, an became as dead men.

5. And the angel answered and said unto the women Fear not ye; for I know that ye seek Jesus, who hath bee crucified.

6. He is not here; for he is risen, even as he said Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples, He is rise from the dead; and lo, he goeth before you into Galilee there shall ye see him: lo, I have told you.

8. And they departed quickly from the tomb with fear nd great joy, and ran to bring his disciples word.

9. And behold, Jesus met them, saying, All hail. And hey came and took hold of his feet, and worshipped him.

10. Then saith Jesus unto them, Fear not: go tell my rethren that they depart into Galilee, and there shall hey see me.

16. But the eleven disciples went into Galilee, unto he mountain where Jesus had appointed them.

17. And when they saw him, they worshipped *him;* ut some doubted.

18. And Jesus came to them and spake unto them, aying, All authority hath been given unto me in heaven nd on earth.

19. Go ye therefore, and make disciples of all the ations, baptizing them into the name of the Father and of he Son and of the Holy Spirit:

20. Teaching them to observe all things whatsoever commanded you: and lo, I am with you always, even nto the end of the world.

GOLDEN TEXT—*All authority hath been given nto me in heaven and on earth. Go ye therefore, nd make disciples of all the nations, baptizing them nto the name of the Father and of the Son and of he Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with ou always, even unto the end of the world.*—Matt. 28:18-20.

SILENT PRAYER—*I am alive forevermore.*

Jesus triumphed over death, not by escaping the ecessity of it, but by dying and rising from the dead o prove the powerlessness of negation in the face of eternal life. He brought life and immortality to light n the only way it could have been done. Twelve egions of angels would have delivered Him alive

from the hands of those who sought to kill Him, bu
miraculous intervention to prevent His death wa
not the way He chose to prove to the world that lif
is eternal. His way was to prove that beyond deat
there is life triumphant; that although the Chris
"must suffer," the Christ is life, ageless and in
destructible. Divine love proved the nothingness o
hate, even after hate had been allowed to do it
worst.

Those who look upon death as the gateway t
eternal life, regardless of the use they make of lif
on earth, may take a lesson from the empty tomb an
the announcement of the angel, "He is not here,
Eternal life is a continuing experience that is no
conditioned by death. It was impossible for Him t
be held by death, because the Christ is the "resurre
tion, and the life."

The angel who came to open the tomb to adm
the women, and afterward the apostles, represen
the power of denial and affirmation. The watche
"became as dead men," but some of the apostle
went inside the tomb to see the arrangement of th
linen cloths in which the body of Jesus had bee
wrapped.

The power of denial and affirmation is very grea
Jesus made His denials and affirmations prior to H
crucifixion, and the power thus generated wa
enough to cross out every vestige of the weakness o
personality and to awaken Him to the supremacy o
His Spirit over His body and soul.

Each spring we witness the miracle of resurre
tion in nature. It is such a widespread miracle tha
we count upon its recurrence to furnish us with th

food we eat and the clothing we wear. The further miracle of increase is closely connected with the miracle of resurrection. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." We know that in germination a grain of wheat loses its substance and dies, that a new shoot of wheat grows to maturity and bears a spike set close with new grains similar to the old one. Identity is not lost; it is perpetuated in multiple form.

Rather than continuing to recognize the resurrection throughout nature we allow ourselves to be beset by fears, doubts, misgivings, and misunderstandings with regard to our immediate as well as to our ultimate destiny. A poem of unknown authorship is quoted below as a fitting travesty on the human fear of death:

"The thin, invisible trumpets sound
Across the meadows of the spring,
And all the dead things underground
Stir to the great awakening.
And, loosed from the ties that bind,
The seeds with apprehension rise
To meet the judgment, and they find
The benediction of the skies."

We have power to determine our immediate destiny, and through a continuance of consistent choice in our thinking we can control also our ultimate destiny. For the immediate present it is not so important whether eternal life means endless existence on some celestial plane as whether to make the quality of our living such that it will be worth continuing eternally. An American essayist has said:

"All sound minds rest on a certain preliminary co viction, namely, that if it be best that conscious pe sonal life shall continue, it will continue; if not be then it will not: and we, if we saw the whole, shou of course see that it was better so."

Jesus thus defined eternal life: "This is li eternal, that they should know thee the only tr God, and him whom thou didst send, *even* Jes Christ." Such knowledge is possible here on ear when we gain power to understand the eternal pri ciples on which all life is built and sustained.

When we look for the use that Jesus made of t unlimited "authority over all flesh" that was giv Him so that He might give eternal life to H disciples we find, "I have given them thy word Eternal life, then, consists in the power to gra and hold and give expression to the principles Truth. Once we know these principles we kno what it really is to live and we begin to live in deep, full sense that we had not dreamed possib This is the life triumphant in which we triumph ov the death of early hopes that have gone unfulfille over the loss of ideals that we did not know how attain, over the death of our first faith in a literalis that we could not understand but that we felt oblig to accept. As the words, "He is risen, even as said," ring through our minds and hearts, they ri true, for our own experience echoes them.

QUESTIONS

1. How did Jesus triumph over death?
2. What is the metaphysical meaning of the angel's announcement, "He is not here"?
3. What is represented by the angel who rolled back

the stone from the door of the tomb and sat upon it?

4. Does the miracle of resurrection in nature bear proof of the preservation of identity? Give reasons for your answer.

5. How do we determine our own destinies?

Lesson 4, April 28, 1957

UNITY SUBJECT—*The Creative Word.*

INTERNATIONAL SUBJECT—*God's Greatest Creation.*

—Gen. 2:4-9, 15-22.

4. These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven.

5. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground;

6. But there went up a mist from the earth, and watered the whole face of the ground.

7. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8. And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed.

9. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

15. And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.

16. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18. And Jehovah God said, It is not good that the

man should be alone; I will make him a help meet for hir

19. And out of the ground Jehovah God formed eve beast of the field, and every bird of the heavens; ar brought them unto the man to see what he would ca them: and whatsoever the man called every living creatur that was the name thereof.

20. And the man gave names to all cattle, and to tl birds of the heavens, and to every beast of the field; b for man there was not found a help meet for him.

21. And Jehovah God caused a deep sleep to fall up the man, and he slept; and he took one of his ribs, ar closed up the flesh instead thereof:

22. And the rib, which Jehovah God had taken fro the man, made he a woman, and brought her unto tl man.

GOLDEN TEXT—*Jehovah God formed man the dust of the ground, and breathed into his nostri the breath of life; and man became a living sou* —Gen. 2:7.

SILENT PRAYER—*I speak the word that forms me the body of Truth out of divine substance.*

Men have always pondered the mystery of begi nings and tried to understand them. They feel th if they can understand the origin of a thing they ca follow it through all its subsequent changes no ma ter how many these may be. To obey the commar to know himself man must work back mentally his beginning. This is the central idea in the lesso for today.

We are not told how God created the heave and the earth, but until He spoke the first creati command, "Let there be light," creation was in state of chaos, with order only in Divine Mind. Jol tells us that "God is light, and in him is no darkne at all." Light is a symbol of Mind, therefore God

Mind and in Him is no darkness or ignorance. Instead there is wisdom, intelligence, understanding, infinite knowing. After the dawn of understanding "God divided the light from the darkness." Understanding and ignorance do not coexist in mind.

Since God is infinite, we may think of one aspect of the Godhead as mind and another as absolute substance, the only reality. This dual aspect of God as mind acting upon substance makes the conception of creation possible or comprehensible by giving Divine Mind something on which to work. Divine substance being infinite, Divine Mind acting upon it in the form of ideas might make of creation an infinite process. But the ideal creation of man as an image in Divine Mind was perfected during the sixth day or sixth period of creation, except for the finishing touches added on the seventh day. "On the seventh day God finished his work which he had made."

God's ideally perfect creation must be brought into manifestation in the world of form. This bringing of it into manifestation is the work of man, who from the beginning has been trying to express the ideal content of the Father-Mind in himself. Man's likeness to God, as has been said, "lies in the mental and moral features of man's character, such as reason, personality [individuality], free will, the capacity for communion with God. These distinguish man from the animals with which on the physical side he has much in common."

Man has not yet been able to manifest Divine Mind in its fullness. He has developed understanding, but it is not perfect. It alternates in his thoughts with misunderstanding as night alternates with day.

As he separates the true light of Divine Mind
himself from the darkness of the sense mind, he a
proaches the divine nature. The apparent man com
to vary less and less from the description of the ide
man created "in his own image, in the image
God."

Genesis contains a description of ideal creatio
Man plans in his mind what he proposes to buil
This is the universal process of all creation. G
makes all things in mind first; this is involutio
They are then manifested in form and shape; this
evolution.

Engineers sometimes use the term *x*, *y*, and *z*
represent partial products not yet brought active
into the plan, but carried along to be developed
the proper time. Involved in these symbols are ide
that can be brought out in their proper order a
made a visible part of the structure. As we see hi
personally, man represents *x* in the image-and-lik
ness man that God created. God is carrying each
us right along in His mind as a perfect product
His ideal man, and we are striving to demonstra
that man. This is why man has the constant idealis
that keeps him individually moving forward
higher and higher achievements. The image a
likeness is the ideal man that pours into mankind
perpetual stream of ideas, which the evolving ma
arranges as thoughts and forms as substance a
life in body. While this evolutionary process is goi
on in man, he seems to be two men: one ideal a
spiritual, the other intellectual and material.

An understanding of certain creative facts a
of man's powers makes a directive, intelligent cent

in the mind, which harmonizes these two men. This directive center may be named the I AM. It is something more than the I as understood in human terms alone. Yet when the I has made union with the image-and-likeness I, the true I AM comes into action. This is Christ, the Son of God, evolved and made visible in creation.

God ideated two universal planes of consciousness, "the heavens and the earth." One is the realm of pure ideas; the other, of thought forms. God does not create the visible universe directly, as men make steel out of iron and carbon. He creates the ideas, and these are used by His intelligent image and likeness to make the universe. God's creations are thus always spiritual. Man's creations are both material and spiritual according to his understanding.

The heavens and the earth, the spiritual and the material plane, are states of mind primarily. As a race we are now in the midst of their expression. Man's body is the earthly side of an inner heaven or mind realm. The *I* has fluctuated for ages between these two poles of consciousness, the earthly and the heavenly. When they are united the new man in Christ will come forth and a consciousness of eternal life will be established.

QUESTIONS

1. Of what is light a symbol, and why was the first commandment "Let there be Light"?
2. How is God's ideally perfect creation made manifest?
3. In what respect is man the image and likeness of God?
4. Is the story of creation as given in Genesis an instance of involution or of evolution?

Silent UNITY

Jesus Christ is raising me to His co sciousness of wisdom and spiritu power.

The Society of Silent Unity, founded more than fi years ago, is the healing department of Unity Scho ministering without seeing them, to those who need he

Our purpose is to aid through prayer all persons wh having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerin of those to whom we minister. "Give, and it shall be giv unto you; good measure, pressed down, shaken togeth running over."

Our Silent Unity group numbers some hundred con crated workers who are devoting their lives to God's wo for humanity. They are proving daily that physical, fina cial, mental, and spiritual difficulties can be overcome righteous prayer. Even though everything else may ha failed, we shall pray *with* you, for we have faith that "w God all things are possible."

We pray *with* you and also instruct you how to pray the Father in secret in order that you may help yourse Silent Unity is praying always, and your co-operation prayer is of mutual benefit. Do not hesitate to write to for help because your problem is personal. All correspon ence is confidential.

Address your request to Society of Silent Unity, Le Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

A FEW MONTHS AGO I WROTE YOU for help for my little grandson who had been in a coma for five weeks. He had been taken to brain specialists, had been given all possible tests at the hospital with no results, and when they brought him home he was entirely blind and perfectly helpless. He could not even raise his hand.

Last Sunday my husband and I went to see him. He is now two years old, and his vision is perfect. He runs and plays, knows all of us, and is almost normal again.

No doctor has seen him since he came home. He has had no medicine—only our prayers and love. Truly this is a miracle of God's perfect love. We all prayed, as you did with us. Thank you for your help. My daughter, the baby's mother, sends her gratitude also. Please accept the small inclosed offering as a very small token of our thanks. May God bless you in your ministry.—*Mrs. C.E.C., Illinois.*

I WANT TO TELL YOU HOW well and happy I have

been since writing to you last month. Even befo
I had received the wonderful letter and affirmatio
from you I could feel a change come over me. M
nerves relaxed and I felt at peace for the first tim
in months. I prayed with you many times each da
I read the little books you sent over and over agai
I thank God for friends like you and for the goo
work you are doing in His wonderful world. Go
bless each and every one.—*Mrs. L. de la C., Cal
fornia.*

He Shall Have Abundance

I HAVE RECEIVED SO MUCH help ever since I starte
my prosperity bank. The money seems to go muc
further and we have been able to meet our bill
Too, we are happier than we have ever been. Thar
you again and again for all your wonderful bles
ings.—*Mrs. V.D.LeR., Ohio.*

IN THE EARLY FALL I wrote you for a bank and al
asked for your prayers that I might be guided in
a better position whereby I could give my childr
a college education and also earn a better livi
for my family.

Within two weeks from the day I wrote you
was prompted to answer an ad for a position. I w
immediately employed by an old line company wi
the best reputation in the business and my earnin
will approximate the unbelievable figure of $10
per month.

This is the most wonderful thing that has e
happened to me and I know that with God on
side there can be nothing but the very best of s

cess from now on.

You can never know how much I love all of you there at Unity. Of course I am ordering another bank and do not intend to ever be without one again. God bless you all!—*C.C.M., Arkansas.*

,,,,,,,,,,,,,,,,

Hearken Unto Me

I DO SO WANT YOU TO KNOW how very grateful I am for UNITY VIEWPOINT and for your loving help when I have so many times asked for it this past year.

I am just overwhelmed with thankfulness for so many things: that there is One to whom we can turn; that there are people like you who take time to help others, or even give others' suffering or troubles an extra thought.

I wish I could tell you how my eyes are opening to things I never saw before, and how my heart is just bursting with thankfulness for the love which seems to be growing more and more in our little family.

I can appreciate so many things I probably never even noticed before. As you in Unity say, "Nothing is changed—only I have changed.

I thank you again so much and I send my love and blessings and my heartfelt thanks for all you have done for me, and I pray for you. Nothing could repay you for the blessings I have received, but I send this check hoping it will help you to do your blessed work.—*Mrs. H.T.R., California.*

THANKS BE TO GOD for the blessings we are receiving

with the help of your prayers. My spirits were low that I couldn't pray with any success for ha mony in our lives and affairs. Before I even g your reply to my letter asking your aid, thin changed.

We were living at the home of my aunt. W have a seventeen-months old son and things the were crowded and depressing. My health was begi ning to be affected by these adverse conditions ar I wrote you for aid. God sent us His blessing befo I heard from you. We found a large and priva lodging, the like of which few could find in th city. We are living in this nice house and it seer that we are really living again. We have harmo in our affairs and I find inspiration too in the liter ture of *El Sembrador* and *La Palabra Diaria*. Thank —*Mrs. A.B.C., Spain.*

Father, I Thank Thee

WORDS FAIL me as I try to express my deep appr ciation of the results of your prayers. Business h been very lean in our shop and expenses seemed soar beyond belief. I wrote you, asking for yo prayers. Before my letter reached you we began get results. The first day after I wrote my letter sold more than we had sold during the two mont previous.

I had written to the company who carries our surance, asking for permission to borrow on my h band's policy. By the time the papers came from t company for us to fill out we did not need t amount we were asking for.

Our tithe box is filled and running over, we have ample to pay church dues, community drives, and make a sizable contribution to a new program dealing with inspirational work.

Oh, may we never again underestimate the wonderful power of prayer when it is in the right hands and for a right purpose. Our check to you is to be used where it is most needed and with it comes our heartfelt gratitude. God bless you and the wonderful work you do in God's name and power.—*Mrs. C.C.Z., Indiana.*

MY HUSBAND HAS been on your prayer list for employment, and I want to tell you that he went to work this morning in a job where I am sure he can be of service. He will be pleasantly occupied within his physical capacity, and well paid.

He had other places offered him since your prayers began, but it did not seem indicated that he accept—and now this has come. Thank you and praise to our Father God.—*Mrs. E.P.M., Georgia.*

I WANT TO THANK YOU so much for the help you have given us. I wrote you some two months ago I think, asking for help for my husband in finding a new job. I can't begin to describe the peace and confidence that was mine the very instant I mailed my letter—knowing that your prayers would be with ours and that God would show the perfect place for us.

It will be no surprise to you to know that the opportunity did come: a wonderful opportunity with a young, expanding company to do the kind of work that my husband knows and loves, with a group of

men he can respect and work with. He hands in h resignation on Monday and we will be getting read to move. We know with all our hearts that God wi be helping us every bit of the way. All my thank and God bless you all.—*Mrs. C.A.H., Texas.*

I WANT TO SHARE with you what was almost an i stant answer to a prayer. My washing machine whic is eighteen years old refused to run and I felt w just could not get a new one right away. So I place my hands on it and in the silence of my basement thanked God for the faithful servant my machir had been.

I told the Father that a new washing machir seemed a necessity if I were to keep my family clea but that I did not know what to do about it. I ju left it in His hands.

The very next morning in the mail I received letter from my very wonderful mother-in-law sayir I could have her four-year-old washer as she w getting a new automatic. She had no idea that at tl time she wrote her letter my washer had refused run.

With what suddenness my prayer was answere And how wonderful to be able to ask God to he at all times just by praying in the right way.—*M H.S., Michigan.*

This is the message as it comes to me:
Do well the task thy Maker set for thee;
The gods make room upon the heights sublime
Only for those who have the will to climb.
—ELLA WHEELER WILCOX

UNITY CENTERS AND CLASSES

The following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Gorden Taylor, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Herbert Penn, 30 W Cambridge
Tucson—Lilian Cook, 603 N 3d

ARKANSAS

Hot Springs—Mildred Brown, YWCA
Little Rock—Mildred Brown, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Arcadia—Irene Malloy, 6 N 1st
Auburn—John Hinkle, Congregational church
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova
Cambria—A Williams, Derby & Warwick
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nichols, 1044 Mt Vernon
Compton—Margaret Butterworth, 411 S Santa Fe
Culver City—Carroll Moore, 3979 Tilden
Escondido—Alma Ladd, 203 E 5th
Fresno—Edward Jennens, 985 Palm
Glendale—Clifford Carpenter, 119 S Kenwood
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 2819 Montrose
La Jolla—Lola Mays, 7522 La Jolla
Long Beach—Sarah Switzer, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Carrie Love, 1540 W Jefferson
Manhattan Beach—Winifred Dietz, 32d & Highland
Merced—Cecil Lake, Tioga hotel
Modesto—Russell Kemp, 201 Eye
Montebello Park—Gertrude Hall, 6169 Southside
Napa—Helen Wade, Churchill manor, Brown & Oak
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, 1st & Ditmar
Pasadena—Max & Frances Flickinger, 293 N Euclid
Pomona—C L & Gertrude Tuntland, 524 E Pasadena
Richmond—Winifred Deming, 1125 Nevin
Riverside—Loren Flickinger, 3843 7th
Sacramento—John Hinkle, 1025 9th; Blanche Evans, 3728 Marconi
San Bernardino—Henry & Harriet Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
San Gabriel—Warren Kreml, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lynn, Masonic temple
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 9608 Workman
Van Nuys—Rose Schneider, 14440 Hamlin; Vera Stenen, 5745 Woodman
Ventura—Wm Noonan, 2020 E Main
Vista—Sonja Samiran, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
Yucaipa—Unity, Woman's Club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1410 High
Grand Junction—Mabel Donaldson, 3200 N 12

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Mary Powell, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club, Maud Guitteau 235 SE 5
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson,

634 Lomax; Sallye Wannamaker, YWCA, 1215 Lee

Lakeland—Lucile Miller, 127 S Massachusetts

Lake Worth—Fermor Manley, 628 No H

Miami—John Baughman, 412 NE 22 st

Miami Beach—May Stoiber, 5501 Pinetree

Orlando—Carolyn Parsons, Josephine Stuckie, 503 S Orange

Pensacola—Dorothy Thomas, 114 W Garden

Sanford—Carolyn Parsons, Valdez hotel

Sarasota—Dorothy Roy, 1237 Palm No

St Petersburg—Louise Beaty, 801 6 ave S

Tampa—Ruby Wagner, 626 No B

West Palm Beach—Hal & Lassie Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW

Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs hotel

Bloomington—Unity, 108 E Mulberry

Champaign—Viretta Sutherland, 528 E Green

Chicago—W I & Anna Hoschouer, 306 S Wabash; Gladys Spaulding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Coleman, 6156 S Cottage Grove

Decatur—Hazel Erisman, 1919 E Wood

E St Louis—Florence Schaefer, 656 N 79

Evanston—Maud Kellogg, 840 Forest

Jacksonville—Viretta Sutherland, Dunlap hotel

Mattoon—Grace Wright, Demaree bldg

Peoria—Eva Conover, 733 Main

Rockford—Bernice Biggers, 115 Regan

Springfield—Margaret Cain, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield

Gary—Grace Free, YMCA, 225 W 5th

Hammond—Grace Free, K of P hall

Huntington—Eleonore Krafft, Court house

Indianapolis—Charles Roth, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Whipple Bishop, 3118 Grand

Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th

Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 land; Ruth Murphy, 3722 St Char

Shreveport—Kathryn Jarvis, 721 C

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Southern

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Hu ton

Cambridge—Edna Titus, 881 Mass setts

Worchester—Elinor MacDonald, Aca bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S

Battle Creek—Ferne Mack, Wo League bldg

Bay City—Alola James, 404 S McL

Birmingham—Frank Glabach, 112 Maple

Detroit—Eric & Catherine Butterw 17505 2d blvd; Unity, 4221 Eastl Virginia Shipley, 115 E Grand R Lois Anderson, 146 Englewood; E Palmer, 11714 Goodwin

E Lansing—Roxie Miller, 425 W River

Flint—Michael Giannuzzi, 1201 politan bldg

Grand Rapids—Leon Miller, 530 Sc ave NW

Grosse Pte Woods—Eve Edeen, Mack

Jackson—Ferne Mack, 400 S Jack

Kalamazoo—Amy Moffett, 209 W D

Lansing—Nora Hines, 217 Townse

Midland—Aelola James, Community ter bldg

Muskegon—Leon Miller, YWCA

Pontiac—Blanche Joki, 71½ N Sa

Royal Oak—Walfred Taurainen, 1 Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hen

MISSOURI

Independence—Fannie Baldwin, 10 71 terr

Kansas City—Louis E & Ethel M 707 W 47th

Lemay—Julia McKee, 3701 Bayles

Lee's Summit—Unity Village Cen

Overland—Kate Evans, 2422 Goodr

Springfield—Polly Weeks, 213 E Ch

St Joseph—Osla Jones, 1202 Felix

St Louis—Sig Paulson, Skinker & syth; Hilda Westermeyer, 3616 Florence Brummer, 4621 S King way; Ethel Bradley, 4328 Easto

MONTANA

llings—John Wilkinson, 101 Lewis
neman—Mary Wessel, 103½ Bridge Arms
ite—Mary Wessel, YMCA
eat Falls—Esther Lewis, 1023 2 ave S
vingston—Mary Wessel, 322½ W Callender

NEBRASKA

naha—C N Broadhurst, 1317 N 42d

NEVADA

no—Fay Caswell, 847 University

NEW JERSEY

bury Park—John Manola, 3d & Emory
ckensack—Eleanor Drew, Woman's club
ntclair—Gladys Stevenson, 6 S Fullerton
wark—Edith Berry, Benzell hotel, 456 Broad
terson—Gladys Stevenson, YMCA 128 Ward
dgewood—Louise Gerhold, 365 S Maple
nton—Edith Berry, 489 W State

NEW MEXICO

buquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

bany—Marian Hoagland, YWCA
ffalo—Lillian Matthews, Statler Hotel
ushing—Adele Woodruff, 135-42 40 rd
rest Hills—Adele Woodruff, Tennis Grill, 6 Burns
eat Neck—Emma Jean Sartori, Community church
aca—Howard Bradford, 436 N Geneva
nbrook—Stella Wrenn, 451 Sunrise
w Rochelle—Ethel Nickelsen, YMCA 175 Division
w York—Georgiana Tree West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
chester—Elise Rosenburg, 55 Prince
nnectady—Marian Hoagland, 6 Ferry
a Cliff—Adele Woodruff, 112 Downing
racuse—Howard Bradford, 110 Onondaga A
ite Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

heville—Velma Hoffman, 430 McDowell

OHIO

ron—Wm Fischer, 1075 W Market
nton—Fred Beale, 2508 Market N
ncinnati—Erna E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
eveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
lumbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Unity, 117 Ross
Mansfield—Unity, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Unity, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Gladys Clarke, 152 High NE
Youngstown—Unity, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 104 W Grand
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Ross Goodman, 1430 SE 35

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smart, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, 5002 Caroline; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B ave M
San Antonio—Mary Myles Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 1701 Rockefeller
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Richland—Beulah Scott, Dessert Inn
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Warren Meyer, Helen Steigler, 2102 S 23
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Madison—Marguerite McAdams, 208 W Gorham
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Montreal—May Duncan, 1501 Chomedy
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Louise Thies, 595 Victoria
Vancouver—Herbert Hunt, 1557 W B way
Winnipeg—Dorothy Lundgren, 360 Y

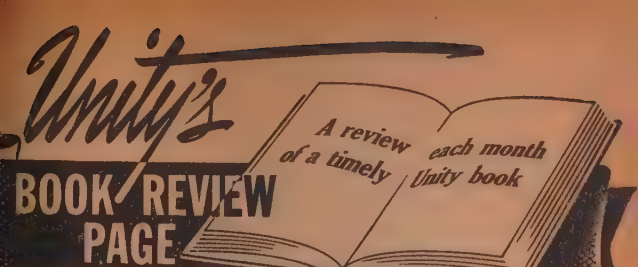
ENGLAND

Easington Village—Thomas Merri 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikkin Penrhyn rd
London—Ruth Hacking, 6 Stanhope race, W 2
Nr Whitstable—Olive Hacking, 14 sel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Du

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France—U 13 rue de Douai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, M (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godes Lannerdorf, British Zone; in Swedish & Finnish: Maija Bloomberg, Tervakoski, land; Shigeharu Uchida, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; DaSilva, Caixa 1340, Sao Paulo, Brazil *(Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.



How I Used Truth

By H. Emilie Cady

H. Emilie Cady, pioneer in Truth, gained a power-l working knowledge of Truth as she solved her own e's problems through prayer. She wrote *How I Used uth* because she wished to share her many valuable scoveries. Of this book she writes:

"*How I Used Truth* was born out of the travail of soul after I had been weeks, months, sometimes ars, trying by affirmations, by claiming the promise Jesus Christ, and by otherwise faithfully using all e knowledge of Truth that I then possessed to secure liverance for myself or others from some distressing ndage that thus far had defied all human help."

In each of the book's eleven chapters she analyzes ne kind of problem in the light of her discoveries. r example, she tells how, through prayer, she helped e her own father from unjust imprisonment, released young friend from the bondage of alcoholism, and oved God as her ever-abundant supply. This book ows the way to greater faith, strength, and under-nding.

(*How I Used Truth* is priced at $1 a copy.)

UNITY BOOKS

For Beginners in Truth	Beginning Again	
	Be!	
	Doctor Houston Speaking	
	Favorite Unity Radio Talks	
	God a Present Help	
	God Is the Answer	*Dutch, English*
	Great Physician, The	
	How I Used Truth	*German, English*
	How to Let God Help You	
	Lessons in Truth	*English, Japanese, Italian, Swedish, German, Portuguese, Spanish, Russian, French, Dutch*
	More Wonderful You, A	
	Myrtle Fillmore's Healing Letters	
	New Ways to Solve Old Problems	
	Peace Begins at Home	
	Practical Christianity for You	
	Prove Me Now	
	Special Methods for Attaining Spiritual Mastery	
	Story of Unity, The	
	Things to Be Remembered	
	Whatsoever Ye Shall Ask	
For Healing	Christian Healing	*German, English*
	Divine Remedies	
	Jesus Christ Heals	
	Truth Ideas of an M.D.	*Italian, German, English*
	You Can Be Healed	*Swedish, English*
For the Home	Unity Vegetarian Cookbook	
	You and Your Child	*French, English*
For Prosperity	Both Riches and Honor	*French, English*
	Prayer in the Market Place	
	Prosperity	
	Prosperity's Ten Commandments	
	Working with God	
For Inspiration	Best-Loved Unity Poems	
	Be of Good Courage	
	Household of Faith, The	
	Lovingly in the Hands of the Father	
	Mightier than Circumstance	
	Prayer Changes Things	
	Sunlit Way, The	
For Devotion	Effectual Prayer	
	Holy Bible, American Standard Version	
	Keep a True Lent	
For Advanced Study	Atom-Smashing Power of Mind	
	Christ Enthroned in Man	
	Have We Lived Before?	
	Know Thyself	
	Let There Be Light	
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	
	Mysteries of John	
	Selected Studies	
	Talks on Truth	
	Teach Us to Pray	*French, English*
	Twelve Powers of Man, The	
	What Are You?	
For Children	Adventures of the Seven Spartans	
	Barky's New Home	
	Barky and His Friends	
	Crybaby Kangaroo	
	Jet's Adventures	
	Jet and the New Country	
	Jet's Choice	

NEWS from UNITY

ilies and a ragon

This month boys and girls ill have fun reading "The egend of Ralindomar," by ne Lyon, which appears in e April *Wee Wisdom*. This ory involves a riddle, a izard, a fire-breathing drag- , and a boy named Jeffrey, ho tries to solve the riddle d bring back the lilies that e dragon guards high on e mountainside.

"The Big Joke," by Law- nt Lee, is this month's Spar- n story; "Mazey Monkey's nexpected Trip" is the story rhyme by Georgia Tucker nith; Part II of "The Pink ylon Cloud," by Olive ambo Cook, also appears is month, plus other excit- g and helpful features.

A year's subscription for *ee Wisdom*, a source of fun d valuable help, is only $2 d includes twelve captivat- g issues.

Coming Next Month in Unity

Next month in "Pointers to Prayer," Nena L. Hart will teach *Unity* readers how to make more understanding use of prayer. Here are some of the points discussed in this article:

Avoid substituting intellectual understanding for spiritual understanding. Intellectual understanding comes from without, from the senses and the reasoning faculty combined, while "Spiritual understanding comes to us directly from the Spirit of truth within."

Know what God is. Jesus spoke of a living, loving Father that arouses our loving trust. "The only way we as His sons can ever know Him is by bringing Him into living expression through ourselves."

Understand the perfect prayer given by Jesus. This

article gives new meaning to the Lord's Prayer.

Remember that each prayer helps to "establish and show forth the kingdom and the will of God on earth."

Know that God is with you even before you begin to seek Him.

This article will help you find the "secret place of the Most High" where God is, and from which comes all the good man can ever need.

You will find many other inspiring articles and features in *Unity* next month.

New Training School Term to Begin

Two events of special interest to Training School students will be held at Unity Village in the near future. April 8 is the opening date of the April term of the Unity Training School; this term continues through May 3. If you act at once you may still have time to register and attend this term.

Ample time remains, however, for you to make arrangements to attend the May term, which will be held May 13 through June 7. To make arrangements to attend the Unity Training School or to secure further information, write to:

Director, Unity Training School, Unity School of Cl tianity, Lee's Summit, souri.

Medicine in Words

A friend writes: "Y program 'Unity Viewpoin medicine in words, wl helps me more than pil

A Unity viewpoint is w derful "medicine" for th who feel tired, depressed sick. Applying the princ that mental attitudes health are directly rela the "Unity Viewpoint" r program promotes attitu that build a positive, ha life. The fifteen-minute r sage it provides its liste each day brings them r surance, confidence, and a laxing pause that helps th to tune in to God for furt inspiration and guida Make listening to "U Viewpoint" a part of y morning schedule. If y daily newspaper does not the time and station, send Unity headquarters for a schedule folder.

This program is made sible through the love of ings of Unity friends. If wish to help bring "U Viewpoint" to others, y contribution may be sent the Unity Radio Departm Unity School of Christian Lee's Summit, Missouri.

low to Get the Most ut of Prayer"

The April 7 *Weekly Unity* ers special help with ayer. In "How to Get the ost Out of Prayer," James Decker tells us that we ed not ever settle for sec- d best, for the Father's h gifts of health, harmony, d prosperity are ours for e asking. The author tells that it is as though God re saying, "Why not take the good I have for you? l that I have is yours; you not exhaust My storehouse good. Take the best! The od you receive is limited ly by your recognition of and your acceptance of it." He writes, "Those of us o are students of Truth ve learned that affirmative ayer is a simple 'tool' for king direct contact with od's infinite power. We are are that the tool is at nd, and that we can put to use whenever we choose. t too often we use the ol tentatively, experimen- ly."

Every issue of *Weekly nity* brings inspiring mes- ges, which refresh and eer those it reaches. An pecially valuable feature in *eekly Unity* is the regular lumn by Lowell Fillmore, loved president of Unity School. Each week he tells some wonderful "Things to Be Remembered."

A year's subscription for *Weekly Unity* is $1.

How Old Are You?

"Just how can you know whether you have grown up emotionally?" asks a thought-provoking article in the April issue of *You*. In "How Grown-Up Are You?" Aylesa Forsee answers the question with several check points that apply whether you are sixteen or sixty, and suggests ways to gain maturity, whatever your age in years.

Exciting stories in *You* this month include:

"Second-Place Winner," by Betty Steele Everett—the first prize of ten dollars in the sewing contest means a lot to Ruth James but not enough to cheat and have her mother help her, as Nina Cummings is suspected of doing. Should she report Nina, as her friend Louise urges, and assure herself of first place? Her decision proves to be right.

"He Was a Blank," by Claudine Keinonen. Mary Lou had enjoyed Ralph's companionship during vacation. When she began the school term that fall by snubbing him, little did she guess that her action would result

in a wonderful discovery that would help her to know herself better.

These are but a few examples of the splendid material *You* offers each month to help make the world happier for teen-agers by teaching them how to master their problems. *You* is $1 a year.

"The Truth about Debt"

This month *Good Business* is responding to growing concern about the importance of debt in the modern economy. In "The Truth about Debt" Jack Roland Coggins discusses the present situation and answers such significant questions as—

Is the new method of buying on the time payment plan dangerous? Should corporation debt be avoided?

The author answers both questions with a conditional no, and analyzes the current business practice of consumers and producers in incurring debt from the Truth viewpoint. He shows how debt can be used, instead of misused, by letting it be an affirmation of faith rather than an act of disbelief in ever-present supply.

The conclusions drawn are supported with facts, figures and examples, and based on the teachings of Jesus.

The informative ins
tional articles in *Good*
ness offer practical hel
men and women in busi
Also included in each
are inspiring quotations
great persons that pertai
business methods; aids
prosperity, poems, pra
and many other features

A year's subscription
Good Business will be
most profitable dollar in
ment you ever made.

Unity Braille Literat
Brings Joy and Help

A friend writes, "
knowledge and use of Br
opens up a vast librar
books to the physically b
Yet, how few of these b
throw light on the my
of life! *Daily Word* in Br
is the most helpful
magazine that I have
read. If our brethren bl
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Unity literature in Brai
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Unity friends who wis
help in this way.

Daily Word

FORECAST FOR APRIL . . .

Showers of blessings are forecast for *Daily Word* subscribers in April. This pocket-sized devotional magazine offers a triple blessing for each day of the month with a page-length meditation, an affirmative prayer, and a Bible verse.

Inspiring articles and poems by well-known Unity writers add special blessings to every issue. Worthy of highest praise is the article "Resurrection," in which James Dillet Freeman unfolds in lyrical prose the beauty and glory of Easter.

This article, which has been so well loved, was read by the author at the first Sunrise Service at Unity Village, April 1956. The colorful cover of the April *Daily Word* depicts this Sunrise Service.

In the article "The Name Unity," also in the April *Daily Word,* James Sweaney expresses his deep appreciation for the God-inspired name Unity and tells how the name alone has helped many persons to grasp the viewpoint Unity teaches:

"Inspiration, guidance, and practical help come from contemplating the name Unity," writes the author. "Let us who are Unity students never take this name lightly or for granted. This spiritually given word is a key to a practical way of life: unity with God; unity with our fellow men; unity within ourselves; and Unity with all good in all things."

A year's subscription for *Daily Word* is priced at only $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT MISSOURI

IF YOU LOVE CHILDREN—

—Keep these Unity children's books in mind fo
Easter gifts:

FOR YOUNGER CHILDREN

Crybaby Kangaroo *Barky and His Friend*
Barky's New Home

Three books of Georgia Tucker Smith's rea
aloud stories in rhymed prose. Charming illu
trations in color. $1 each.

Thank You, God

A book of children's prayers—many of them i
verse—by Bill and Bernard Martin. Illustrate
in full color. Price, $1.

FOR OLDER CHILDREN

Jet's Adventures *Jet's Choi*
Jet and the New Country

Three books of exciting pioneer stories, by Bu
Hahn. Illustrated with pen-and-ink drawing
and bound in red. $1 each.

Adventures of the Seven Spartans

Fourteen stories about the members of th
Spartan Club, by Lawrent Lee. Illustrated wit
silhouette drawings. Price, $1.

Teach Me to Pray

Bill and Bernard Martin provide a story an
prayer for each day of the month. Illustrate
in full color. Price, $1.

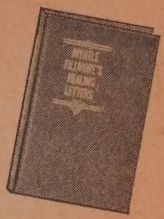
. . . And remember, children love a magazine o
their very own . . .

A gift of *Wee Wisdom* will remind a child o
your thoughtfulness each month throughout th
year as it helps him learn and grow in the hap
py, fun-filled way. It is priced at $2 a year.

UNITY SCHOOL OF CHRISTIANIT
LEE'S SUMMIT MISSOURI

GIFTS THAT WILL GLADDEN THE HEART

on Mother's Day



For the perfect Mother's Day gift, choose one of these two books that were compiled from the writings of Myrtle Fillmore. They bring the friendly advice of one who understood a mother's problems, one who was known and loved as the "mother of Unity."

How to Let God Help You. Mother will appreciate having this valuable, practical book of the inspired thoughts of Myrtle Fillmore. In these writings she speaks as a friend to the reader as she discusses such helpful topics as "The Purpose of Living," "Life Is a School," "Health in the Home," "The Law of Supply," "Contentment" and "Parents and Children."

Myrtle Fillmore's Healing Letters. This book is made up of extracts from beautiful, intimate letters from the pen of Myrtle Fillmore. They were written to Truth-seeking friends in answer to questions about prayer, health, supply, motherhood, and many other subjects. They blessed those to whom they were sent and they will bring comfort and encouragement to all who read them in printed form.

Mother will be reminded of your love each time she reaches for one of these books to find inspiration and cheer. Either of them is priced at $1 a copy. Orders placed now for Mother's Day (May 12) will receive prompt attention.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

YOU CAN BE MORE PROSPEROUS

If you seek abundance—friendly associate satisfying work, financial security—this mes sage is for you!

You can open the way to abundance. Sta right now! Faith is the key, the solution to ev ery problem, and faith is the dynamic qualit that the Prosperity Bank plan activates and de velops in those who follow its instructions.

When you have the faith required to send fo your Prosperity Bank and Bank drill, the trans tion from lack to abundance begins in your life As you follow the purposeful instructions, you faith is sure to grow even as a mustard seed— and to bring the desired blessings into your life Mail the coupon below today for your Bank an full instructions.

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MISSOU

---------- (PLEASE PRINT) ----------

Here is my order for three UNITY gift subscriptions and a Ban in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-4

THE GOOD NEWS ABOUT EASTER

Give Unity Easter Greeting Booklets to your friends and share Easter's good news with them. It's too wonderful to keep to yourself! Long after the conventional greeting card is forgotten, these lasting mementos of your friendship will be bringing inspiration and help.

YOUR EASTER REVELATION

Unity's newest Easter booklet, *Your Easter Revelation,* by Ernest C. Wilson, brings the good news about the victorious Christ and tells how the Spirit of Christ in man can resurrect him and lift him above any situation. Each person who reads it will find it brings him a special revelation of Jesus' message.

The full-color cover of *Your Easter Revelation* pictures a lovely spring scene—an orchard in full bloom.

The Unity Easter Greeting Booklet Assortment includes:

Your Easter Revelation
The Challenge of the Dawn
Daily Resurrections
Easter
An Easter Message for You
The Gift of Immortality
The Land Is Bright
Preparation for Easter
Sanctuary
The Song of Life
The Stream of Life
This Is Your Easter

(These booklets are priced at 10 cents each, or 12 for $1.)

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"Up, My Heart, and Sing"

The dark, dark night is gone,
The lark is on the wing,
From bleak and barren fields he soars,
Eternal hope to sing.
And shall I be less brave
Than yon sweet lyric thing?

From deeps of failure and despair,
Up, up, my heart, and sing!
The dark, dark year is gone;
The red blood of the spring
Will quicken nature's pulses soon,
So up, my heart, and sing!

—Ella Higginson